On the Firing Line

Jesuit-Krauss-McCormick Library
BV1523 .S697
Somerndike, John Mason MAIN
On the firing line with the Sunday-Schoo
3 9967 00212 2906

John M. Somerndike

ACCESSION NUMBER 38111

SHELF NUMBER BV1523 S697

The Virginia Library

McCormick

Theological Seminary

of the

Presbyterian Church, Chicago.

From the _____ Fund.

RECEIVED Dec. 1913.

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_C0-CCL-339

"Suffer the little children to come unto me, and forbid them not."
"It is not the will of your Father which is in heaven that one of these little ones should perish."

On the Firing Line

WITH THE SUNDAY-SCHOOL MISSIONARY

BY

JOHN M. SOMERNDIKE

Philadelphia
The Westminster Press
1913

Copyright, 1912
By F. M. Braselmann

WASHINGTON
MEDICAL
LIBRARY

CONTENTS

CHAPTER I
Beginnings 3

CHAPTER II
The Field 17

CHAPTER III
The Northern Prairies..... 33

CHAPTER IV
The Middle West..... 51

CHAPTER V
The Rocky Mountain District..... 67

CHAPTER VI
The South and Southwest..... 83

CHAPTER VII
The Pacific Slope..... 101

CHAPTER VIII
The Negro Problem..... 115

CHAPTER IX
Obeying the Great Commission..... 125

APPENDIX A
Questions for Study Classes..... 131

APPENDIX B

Reference Literature 136

APPENDIX C

The Foreign Mission Work of the Sunday-School Board..... 138

APPENDIX D

The Department of Young People's Work..... 143

APPENDIX E

Tables 146

APPENDIX F

Missionary Illustrations..... 149

FOREWORD

The study of missions in the homeland is incomplete without a review of the labors of the Sunday-school missionary. A cause which has assumed such proportions as this within the short space of a quarter of a century, and upon which the Presbyterian Church is expending more than two hundred thousand dollars annually, is worthy of prayerful study and investigation.

The Presbyterian Church at large has been sadly lacking in knowledge of Sunday-school missionary work. It is a form of missionary effort which has a sphere distinctly its own, cultivating fields beyond the reach of the activities of any other benevolent board of the church, and producing results that should satisfy the most exacting. Indeed it is a frequent remark of those who are led to examine into the details of its operations, "I had no idea our church was engaged in missionary work of that kind; I want to have a share in it."

It seemed proper, therefore, that the cause should be presented in all its aspects and in concrete form, as a live missionary issue; not a history of the work of past years, interesting as that would be. Neither could it be a biography of the faithful workers who have labored so self-sacrificingly on the firing line, some of them for a quarter of a century; though that of itself would form an inspiring record of missionary service.

The aim has been to lay this cause—which is so far-reaching in its influence upon the future of our national and church life—before Christians everywhere as one which should be earnestly and generously supported both as a religious and as a patriotic duty.

I am indebted to the field workers who have supplied the incidents demonstrating the value and adaptability of Sunday-school missions to the needs of rural, unchurched parts of our land, and to the faithful fellow workers who encouraged me to carry the work to completion.

May God use it in creating a deeper interest throughout the church in this great missionary enterprise, stimulating larger gifts for the sending of more laborers into this white harvest field.

J. M. S.

Philadelphia, October, 1912.

BEGINNINGS

I know of but one blot upon America as a spiritual power. That is the exclusion of spirituality, as one of the great facts of the world, from the education of the young. We admit Darwin, we admit the philosophers, the biologists—we admit the scientists, of every class; and I think there is no fact in nature or history that ought to be excluded from study. We admit all the facts of the universe, save and except the supreme fact that religion, after all, is the fundamental influence in all the movements of mankind. We teach the life of George Washington and his work, and teach it rightly and profitably. We teach the life of Abraham Lincoln and his work, rightly and profitably. But for some reason, chiefly because there is a fear that we do not agree among ourselves respecting some of the details, we exclude Jesus Christ and his wisdom among men.

Because there are these differences, the state, asserting neutrality, excludes religious education. That is not a neutral position. That is not the state taking neutral ground. If, for instance, differences had sprung up among the geographers concerning the character of the earth's surface, and we had said because of these differences we would not teach geography at all, would that be neutral on geography? Would not that be throwing the balance of power against geography? And in excluding spirituality the state has thrown the balance of its power against spirituality. Unless children can receive this instruction in the schools, at the age when their character and mentality are forming, they lose it altogether. When they pass out of the school they pass into manhood and womanhood, and if the day of education is postponed it is postponed forever, unless the pupil has the advantage of other means of instruction. Thus, one of the most conserving, one of the most exalting facts in the whole universe, one of the most useful facts that constitute knowledge, the fact of the life and work of Jesus Christ, is omitted in their instruction.—*Hon. Peter C. Grosscup.*

CHAPTER I

BEGINNINGS

History

Sunday-school missions is one of the oldest of missionary movements in the United States. For fifty years this work was carried on almost exclusively by undenominational agencies. It is a significant fact, however, that the work was liberally supported by the Presbyterian denomination, and leading Presbyterians were active in directing its operations.

Subsequent to the Reunion of the Old and New School Branches of the Presbyterian Church in 1870, when the whole country was rejoicing in peace and pulsating with new life, there came an awakening of church consciousness. The program of the united body called for a broadening of all forms of church activity. It summoned the church to an advance in missions both at home and abroad, missions to the children on our own frontier as well as to the darker-skinned boys and girls on foreign shores. Undenominationalism was a spent force. The feeling became universal among Presbyterians that church loyalty demanded that we perform our full missionary responsibility in the homeland by having our own force of Sunday-school missionaries in the field.

Moreover, the Sunday school as a missionary and evangelizing agency was beginning to receive a

recognition which it had not hitherto enjoyed. In the plans of the united church, the Sunday school and its interests were given a prominent place. The leaders of the church, with statesmenlike vision, saw the need for extending its influence, but under denominational supervision. One report on the subject states:

"It is surely high time for the Presbyterian Church to move in this matter, as her sister-churches are already moving. We are now, as a body, strong enough to conduct this distinct and most important enterprise. It is believed that our ministers and people are ready and anxious to enter upon it with all vigor. Certainly, other denominations are looking for us to be among the foremost in this enterprise, which must be productive of vast results for good. We might expect every Sunday school organized through our instrumentality to become a center of salutary influences, and many to lead to the organization of churches."

Denominational Supervision

Already the church was beginning to feel the truth expressed years later by the Synod of Iowa. After telling of work accomplished, the synod said:

"It is in the light of such facts in Iowa, largely duplicated in other synods, that one learns whether denominational Sunday-school work pays. It is practical and definite. It yields something permanent, and when we contrast these abiding husbanded results with the absence of anything tangible, at least to our church, from general union effect, are we not justified in appealing to our people to con-

centrate their gifts for Sunday-school missionary work upon our Board's treasury?"

The General Assembly put itself on record thus:

> We do not disparage what has been done by other agencies in the field: God bless them and prosper their work. But we submit that it is better to work through the agency of the church, which can take care of the results of the work, gather them into permanent organizations and exercise over them continued and loving care—impossible to the undenominational or union work. There is no force in the plea for non-denominational work as being better adapted to reach the masses. People will love the agency that cares for them; they will love the Presbyterian Church, and come into it gladly, if the Presbyterian Church proves that she loves them and seeks their good. So we urge our people to stand loyally by their own church agency for this work, and to give what they have for this cause through our own Board, assuring them that this is not only right and wise, but that it is also the most fruitful use they can make of their means.

The Frontier

The country was entering upon an era of expansion greater than any that had preceded it. Large areas were thrown open to settlement in the West and Northwest. During the previous year (1869) the golden spike had been driven uniting the two great railroad systems, forming the first transcontinental railway and linking the East with the new West. The immediate effect of this enterprise was seen in the rapid growth in the population of this region, many of the states doubling their population within a few years. But the church was not keeping pace with this advance. Under the homestead act thousands of families had gone from

the East and from the Middle West to take up homes on the frontier. Towns were springing into existence everywhere along the lines of new railroads, and in the absence of restraining legislation the saloon with its attendant evils flourished. The forces of sin held full sway. The dance hall and the gambling hell were the social center of the community. The Sabbath was desecrated, and the religious teaching which many of the new settlers had known in earlier years was neglected. Children were growing into manhood and womanhood in such surroundings, and with what results! Too far removed from the influence of the settled ministry and without even the semblance of a religious atmosphere, was it any wonder that the cry of the perishing children of the plains touched the heart of the church and prompted her through the leading of the Spirit to undertake this great mission to the neglected?

One of the earliest of the Sunday-school missionaries relates an experience which accurately describes the conditions which he and other such workers met as they began their labors:

> As I walked along I met a farmer and I greeted him with a cheerful "Good-morning, my friend." He kindly returned the salutation and a conversation was begun. I told him who I was and the purpose of my coming—to visit the Sunday school and also to hold service. He replied, "I was at the Sunday school last Sunday, and, if spared, I will be there to-morrow." Then, looking at me very earnestly, he said, "Friend, why did not you or some one else come out years ago and start Sunday schools in these settlements? My home is three and a half miles

farther out than the settlement, and I have lived twelve years there, destitute of all means of grace, and my boys are growing up and they are not turning out well." As he spoke tears dropped from his cheek. Such grief was to me a sure indication that behind these tears there was a sad story. I made inquiries as to the "boys" and found that one of them was in prison. On learning this I was better able to grasp the eloquence of the father's tears. Since then another of his "boys" has come into the meshes of the law. This incident revealed similar conditions that could be counted by the hundreds all over this state.

For a number of years the Board endeavored to use its colporteurs (or missionary booksellers) to do this Sunday-school mission work, but it proved impracticable and unsatisfactory to the church at large.

Reorganization of the Board

After much discussion and consideration, the General Assembly of 1887, in session at Minneapolis, adopted the report presented by a special committee appointed the previous year, which gave to the Board of Publication its commission to devote its energies henceforth, largely to this form of itinerant missionary work, making it the chief concern of the new Board of Publication and Sabbath-School Work. It was now to be a missionary Board; its marching orders were "beginning at Jerusalem," its field nation-wide and its watchword "the children for Christ."

Thus was this new missionary enterprise brought into being, bringing with it opportunities that challenged the choicest spirits of the church. It opened a field of missionary service for laymen, calling for staunch, courageous and consecrated men who were

willing and able to sacrifice comforts, endure hardship, separation from their families and exposure to extreme heat of the summer and the severe cold of the winter. It required men of brain as well as brawn; men of patience, tactfulness and "sanctified common sense"; men who saw no discouragement in difficulties but only opportunities for victory.

A typical experience related by a Montana missionary illustrates this statement:

> You will doubtless be unable to sympathize with conditions out here during the winter weather. For the past two weeks there has been zero weather; one day it was twenty-eight degrees below zero. We had a fine drizzling snow for three days; with the thermometer standing below zero, to go out in it meant to be frozen. I started out with my horse on a twenty-five mile ride through the bad lands and over coulee and plain; but before I reached my destination the blinding snow storm overtook me and at five o'clock just five miles from my destination I descended into the Cotton Wood Creek but owing to the darkness and snow-covered trail, I could not find my way out. I traveled down the creek with the hope of finding a way out but found instead a slough across the mouth from bluff to bluff. Then I came across a cabin where I found some old paper and dry wood and kindled a fire by which I sat and kept warm till the moon came out from behind a cloud, which was ten o'clock. I then started out on an exploration trip and in an hour's time came across a house where I had the privilege of sleeping on the bare floor for the night, while my poor horse had to stand out in the cold all night. It was twenty degrees below zero that night.

Fundamental Principles

The principles upon which this work was to be carried on were clearly defined at the outset. The

Sunday-school missionary is not simply an itinerant preacher; he is an organizer gathering the scattered lambs everywhere into the fold of the great Shepherd. It is a missionary enterprise and as such it throws itself upon the benevolent spirit of the church. It is a mission primarily to the children, and it works through the agency of the Sunday school. The wisdom of the plan conceived by the Assembly's committee has been vindicated by the remarkable results that have been accomplished.

With rare wisdom and foresight the church decided that this work—which, while missionary in its highest sense, was also directed toward the Christian nurture of the youth—should be placed under the care of the Board that had already rendered distinguished services in this field through its labors in behalf of the Sunday schools already in existence:

"The nature of the work of organizing, fostering and strengthening Sunday schools naturally falls in with gratuitous distribution of books, religious visitation to families and sales of the Board's literature. The Sunday school is demanding the attention of all religious denominations as never before. The time has come when this work must be pushed. The church which enlists the children under Christ's banner, under the blessing of God will be the growing church, the aggressive church, the church of the future. We have all the paraphernalia, all the resources needed, all the artillery and ammunition, but we need organization and leadership. This work belongs to the Board of Publication naturally. As already stated, seventy-five per cent of its publi-

cations are directly in the line of Sunday schools. No other board could successfully carry on this work."

Rev. Howard Crosby, D.D., outlined the new work proposed very clearly:

Forerunner of Churches

The direct missionary work of the Board (of Publication and Sabbath-School Work) is largely that of a forerunner to the work of the Board of Home Missions. It can occupy a field newly opened before the home missionary can reach it. It collects materials and starts a life to which the home missionary comes afterwards. It plants the school, which the home missionary converts into a church. It visits a settlement before the houses are roofed in, and gathers the children to receive religious instruction—it may be under a tree or in a barn. It seeks to sanctify a community at its birth, and so prepare the way for larger spiritual applications. The work is laborious and full of vicissitude, requiring faith and zeal and tact that are not extensively found. The self-denying Sunday-school missionary meets with every variety of experience. He pushes on under the burning heat of summer and the biting cold of winter. He puts up with a rough diet and rougher lodgment. He faces objections, indifference, rudeness, and open opposition. He is satisfied with a meager salary, and finds his reward in a good conscience and the knowledge that he is working in the front for his Lord and Saviour. With all the disadvantages that he meets he founds the school, he establishes its system, he appoints its officers, he instructs them in its manner of conduct, and, having fairly constructed and launched the new enterprise with earnest prayer, he proceeds to the next station to repeat the useful work there.

Administration

The new work committed to the Board was immediately placed under the care of Rev. James A. Worden, D.D., who for several years previous

Alexander Henry.

Secretary of the Board of Publication
and Sabbath-School Work.

had been rendering efficient service to the church as the secretary of Sunday-school work. Under his new title as Superintendent of Sabbath-School and Missionary Work, he began his duties at the head of this department of missionary activity, shaping its policies, selecting the workers, developing their efficiency and presenting the cause to the church with such zeal and fervor that during the first year of his incumbency a debt of twenty-four thousand dollars was removed, and many thousands of dollars were raised in addition, for the support of Sunday-school missionaries. For eighteen years Dr. Worden continued in this position, seeing the force of missionaries grow from fourteen, in 1887, to one hundred and ten, in 1904. In 1905 the Board was reorganized and the work of Sunday-school missions was placed under the care of the secretary, Rev. Alexander Henry, D.D., who since that time has directed its ever-expanding activities with marked efficiency. Under his supervision this cause has developed in a most satisfactory way. Its income has largely increased and the force of workers has been greatly enlarged. It has grown in favor with the church at large; and its scope has been widened to include every phase of Sunday-school activity. He put into operation the plan of educational Sunday-school work which is accomplishing so much for the development of our Sunday schools in organization and efficiency. Under his guidance the Board's ministry to the spiritual needs of the foreigner in our midst has become one of the chief factors in the scheme of immigrant

evangelization. His leadership has been effectual also in organizing and supervising the young people's work of the church which the General Assembly committed to this Board, and which is rendering splendid service in training the young people for Christian service. He holds frequent conferences with the Sunday-school missionaries on the field and with the representative committees of presbytery and synod.

Field Organization

The field organization is complete. Each Sunday-school missionary is placed under the direct supervision of the Committee on Publication and Sabbath-School Work in the presbytery or synod to which he is assigned. He reports monthly to the chairman of this committee and confers with him in planning his labors. This committee acts in harmony with the missionary policy of the presbytery, counseling with the Home Mission Committee with reference to strategic points that should be occupied, and arranging for the effective development of fields in which Sunday schools have already been established and which are ripe for the services of the pastor evangelist. Here is an opportunity for cordial coöperation; one sows, another reaps, but both partake of the reward of the faithful.

The Sunday-school missionary labors quietly, patiently and without ostentation, but he clears the path of the home missionary, who is to follow him, of obstructions that otherwise would be a constant menace to the success of his labors.

It is a matter of record that scores of fields in which we now have flourishing Presbyterian

1. Rev. James A. Worden, D.D., LL.D., Secretary of Sabbath-school Work, 1878-1887; Superintendent of Sabbath-school and Missionary Work, 1887-1904; Superintendent of Sabbath-school Training, 1904—.
2. The outgrowth of Sunday-school missions in a destitute community in the mountains of Tennessee.

churches would have been lost to us had not the Sunday-school missionary by his tact and perseverance held them against difficulties that were most disheartening. Sometimes it is necessary for him to reorganize a school a second or a third time, but this fact does not discourage him.

A Sunday school may die and be revived a number of times without weakening its influence as an institution for good. Temporary failure may be caused because the wrong person was chosen for superintendent, or because of a neighborhood quarrel, or by the removal of those who assumed the leadership. A visit from the Sunday-school missionary, a word of encouragement, a reorganization and a selection of new officers usually results in the revival of interest and enthusiasm.

No Waste

There is no waste in Sunday-school missions. Even though a school should die, it has done a blessed work while it lived. Let none presume to say that even the Sunday school that dies is a failure. God's Word cannot die nor fail in its power. Brief though its existence may have been, children have been brought in contact with spiritual things, they have read and studied the Word, they have heard the story of salvation; they have heard prayers offered, and they have learned hymns for his praise. Surely this precious seed, sown in faith, cannot perish. The Sunday-school missionary leaves the increase to the Master of the vineyard. It is his to sow, to tend and to water; and this he does in humility and patience, even though he may not see all the fruitage from his toil.

THE FIELD

The Sunday school has been described as "the most flexible, adaptable and far-reaching institution ever designed for the conversion of the world." The Sunday school in its missionary phase has been one of the chief forces for the evangelization of new-country communities, and the pioneer of the church on the frontier. Missionaries, churches and redeemed communities throughout the land testify to the efficiency of this popular and rational method of evangelization.—*J. O. Ashenhurst.*

The beginning of the reconstruction of a country place is often the founding of a Sunday school. The limitations of Sunday-school work are well known, and you will find these limitations if you do Sunday-school work; but it is well to go ahead to the limit before you try another method. Country people are religious. They believe that their children should learn religion. More than they crave the gospel for themselves, they believe in it for their little ones. It is frequently possible to enlist rough men who know no Scripture and profess no religion in the support of an active school for the children on Sunday, because of the universal belief of all serious men in the necessity of religious training for the young.—*Warren H. Wilson.*

CHAPTER II

THE FIELD

The field of Sunday-school missions is unlimited. The force of this statement that nearly one half of the children and young people of America, from six to twenty years, are not enrolled in Sunday schools, has suffered somewhat because of its frequent repetition. Nevertheless, it is a true statement as shown by the latest statistics. The church cannot be blamed for this condition of things, neither can she disclaim the responsibility for providing a remedy. It is not altogether due to the fact that the individual church has neglected to gather into its Sunday school the boys and girls in its own neighborhood, although it is unfortunately true that many of our Sunday schools, especially in the cities, have failed to live up to their opportunities in this direction. A careful study of the situation reveals the fact that the greater portion of the twelve million children and young people who are outside the Sunday school are living in the unevangelized regions, the rural parts of our land into which the Church of Christ has not yet penetrated. They may be found in the scattered homesteads, on the boundless prairie, in the rude cabins of the southern mountaineers, in the lumber and mining camps of the Northwest and the Rocky Mountains, as well as among our dark-skinned brethren of the South. Is

not this a field of missionary opportunity that thrills the soul? And does not the thought of the neglecting such a field make us fearful for the future of the church and of the nation?

The Study of the Child

We are living in an age which recognizes the supremacy of the child. Never in the history of mankind has so much thought, energy and means been devoted to the interests of the child. Science, literature and law are busy in formulating ideals, in creating public sentiment, and in passing preventative legislation in order that the child may become a stronger man morally, mentally and physically. But who will provide for the development of the soul of the child? A friend was expressing his views upon the religious training of children to Coleridge one day, advocating the elimination of Christian teaching. "Very well," said Coleridge, "treat your garden the same way. Plant nothing good there. Let it alone and see what it will grow of its own accord."

Shreiner said, "The first seven years of life make us, the rest only furnish the veneering." The Christian Church is in duty bound to see that the children are not religiously neglected. We must do for their soul's culture what secular education does for their intellectual development.

During recent years all denominations have scored an encouraging advance in efficiency of method in Sunday-school work and in the preparation of suitable courses of study. For this we should be profoundly grateful; but while we have been standardizing our Sunday schools and training the teach-

ers, we have allowed our missionary efforts for the boy and girl outside to be neglected. We should be just as anxious that every child shall have his place in the Sunday school as we are that he shall be given a secular education, whether it be in the million dollar edifice of the metropolis with all its expensive equipment, or in a sod shack on the western prairie, with rude benches for seats.

Extent of Spiritual Destitution

Let us analyze the situation a little more closely. In one district in the northern part of Wisconsin there are one hundred and sixty-five villages, with a population of from twenty-five to one hundred persons, where the people have no regular preaching of the gospel. In California there are one hundred and eighty thousand children and young people who are not enrolled in any Sunday school. Of every ten negroes in our southern states only one has been gathered into the Sunday school. Of North Dakota's one hundred and sixty thousand children of school age only about sixty thousand are receiving religious teaching in the Sunday school. Approximately the same proportion holds true with reference to South Dakota and other states west of the Mississippi. Idaho, Washington, Oregon and Montana are experiencing an unprecedented increase in population. The new settlers will demand the public school, but who will plead for the religious training of their children? Arizona has forty thousand children in her public schools and fifteen thousand members in the Sunday schools of all denominations. Rev. W. O. Forbes, D.D., in connection with a recent survey of religious con-

ditions in Washington, reports approximately one hundred thousand children of school age not enrolled in Sunday schools. He writes: "Here are thousands of children in this state yet without even the privilege of going to the Sunday school, out in the foothills, on the homesteads, in the dry farming and timber lands, in the mining and lumber camps, away out in the scattered open country and farming communities there are children, and many of them, that are without Sunday schools or other gospel privileges. I have preached in localities and organized schools and churches where the children were growing up ten, twelve, sixteen and even nineteen years old, that had never been in a church and had never heard anyone preach but myself; and out of these very places have come many of the choicest experiences of my ministry and some of the most promising and permanent results. Then the foreign population, nominally Catholic, are woefully neglected in so many of our mining towns."

The synodical Sunday-school missionary in California, in describing the religious conditions in northern California writes:

> There is a great stretch of territory, 16,556 square miles in area, reaching from the Golden Gate to the Oregon line, with a population of 192,000 of which 84 per cent are in the country or villages. I have met a young woman of eighteen years of age, who, with her sister of twenty-two, had recently come from within the bounds of that presbytery. Both are attractive and with really wonderful artistic ability. Just a few weeks before the beginning of my knowledge of them they did not know who Jesus

Christ is; yet they were born and reared in California! There are many such. What can we do?

Another Sunday-school missionary whose labors have been largely in Nevada, writes:

Their First Religious Service

No one who has any conception of the conditions can possibly doubt the needs of Sunday-school work among the people of the state. The conditions have long been such that there are many who have never been able to attend any religious services at all. Hence there is practically no knowledge of the Bible and its teachings in many parts. Many do not in any way keep track of the rest day and its meaning to the human family. At one time a girl eighteen years of age rode six miles on a wild horse just for the sake of attending the first religious service that ever came to her notice. At another time a family of five children, the eldest being twenty-one, all attended church for the first time in their lives. One man asked that the missionary "say grace" at the table. After it was done he remarked that he had not heard a blessing asked on the food in thirty years. A young mother of two children attended her first service, and the night following spent most of the time singing over the songs she had heard. A man once said that he had lived in one community twenty-seven years, and that no religious service had ever been held there. "We need you" was the greeting once given a missionary. "Life is worth living now" said another after the Sunday school had been organized. At one time an old gray haired man stood looking at a notice of a service, and then said he had lived there twenty-six years and never had seen anything like it before in that place.

The New Frontier

From these facts we see that while the old frontier, as we understood that term fifty years ago, has passed away, there is a new frontier that lifts

a beckoning finger to the church, a wide-open door of opportunity, a mission field that promises an abundant harvest for the kingdom. It may lack the romance of the Concord Coach, the prairie schooner and the cowboy, and it may even lack remoteness which to some is the attraction to missionary service; but we must awaken to the crisis that we are facing. Mighty forces are at work in our land seeking to lead our boys and girls away from the foundations of truth and deceiving them with false theories and doctrines. We are face to face with a critical missionary situation, and we must arm ourselves for the serious task of doing the part which properly belongs to us as a church in giving every boy and girl in America the opportunity of Christian training.

The frontier of to-day may not be the "open range" dotted with roaming cattle, but it is the homestead farm ringing with children's voices, children for whom the Master cares, whose value he first taught us, and in whose salvation he is interested to-day. "He shall gather the lambs in his arms and carry them in his bosom." Shall we not help to bring them to him that he may gather them into his fold, and keep them for eternity?

It is foundation work that is needed here. The home mission pastor is not needed so much as the pioneer Sunday-school missionary. So this is the agency through which these fields will be won and held for Christ and the church. The value of this form of evangelization was forcibly expressed by Rev. J. C. McClintock, D.D., a few years ago, who,

1. A pioneer schoolroom in a South Dakota settlement.
2. A dug-out settlement on the plains.
3. The beginning of a church in a new settlement.
4. Sunday school in an unfinished building—the only available place for religious services in this new town.

in addressing a large gathering of Sunday-school workers, said:

The Value of Sunday-School Missions

It has the value of action. It is prompt and loses no time. The great demand of our farmers is for a harvester that will gather the crop quickly when it is ripe. The old sickle would do if you had a small crop, or ages of time at command; but here is a work that demands immediate action. My observation teaches me that a great deal of time may be lost in planting a church in a needy locality, and establishing the formal preaching of the gospel there. A committee or two to visit the field, a report to presbytery, a petition from the people for an organization and a minister, some more red tape, and perhaps six months (I have known it to be two years), before the work is really under way. But the Sunday-school missionary comes along, sees the need and the opportunity, and he goes to work the same hour. The first Sabbath day there is a meeting. The school is organized and begins its blessed work at once.

It has the value of economy. Our engineers want the locomotive that can do the most work with the least fuel at the least cost. Evangelization costs. How can we make the means at command go furthest and accomplish most. If there is a way to reach more people at the right time, with the gospel, and at less expense than by this Sunday-school movement, I have failed to find it. Most of the work is freely given as the willing offering of Christian love for the souls, the fruit of honest desire to do good. A few dollars cover the necessary outlay for books and place of meeting, and your school thrives and does its work where no other form of Christian activity could be supported. You can take your Sunday school to a thousand places, where it would be impossible to take the regular church organization. Compare the cost of this work of saving a boy by the gospel, with the cost of taking care of a lost boy by the courts. A careful inquiry was made by a well-known Sunday-school missionary into the ex-

pense of the trial and execution of a man after his arrest for the crime for which he was finally hanged. When he had gathered up all the items he found their sum was equal to the cost of organizing forty new Sunday schools in frontier neighborhoods, or it would have supported an average school of one hundred for twenty-five years.

Rural Reconstruction

The little mission Sunday school may well be considered also as a means of rural reconstruction. About it may center all the social life of the community. The only opportunity the people have of coming together for social intercourse may be found in the services of the little school. One missionary in Colorado encourages the schools he organizes to minister to the social life of the communities in which they are situated as well as to their spiritual welfare. For example, he writes—

An institute was arranged for the neighborhood surrounding the little church at Burdett, located out on the plains seventeen miles from the railroad. Burdett is a country store and post office kept by an elder of our little church. The people were invited to bring samples of vegetables, grains and flowers and decorate the church, and otherwise display the products of their labors. A large quantity of vegetables and grains were brought in and artistically arranged about the room and on the pulpit platform. At least one hundred and fifty people were present and enjoyed the program.

At noon a large tent was erected under which tables were spread. At two o'clock a game of ball was called for all who wished to participate and in which the pastor took an active part and the superintendent of the Sunday school umpired. While this was in progress the regular program for the day was taken up for the benefit of those who were not interested in the ball game, and two hours

were devoted to the discussion of practical Sunday-school topics. At the conclusion of the ball game the participants came in, packing the house, and a splendid address was delivered by the pastor.

The spirit of the whole occasion was beautiful to witness, and the people departed to their homes with the conscious feeling of having spent a happy profitable day, due recognition having been given to the bountiful hand of a loving heavenly Father who had so graciously and abundantly crowned the efforts of the season with such a harvest.

EDUCATIONAL SUNDAY-SCHOOL WORK

In addition to its pioneer work the Sunday-School Board is not unmindful of its responsibility to the little Sunday schools throughout the church which are struggling along, ofttimes with inefficient leaders, and with correspondingly inadequate results. That there is great room for improvement in the organization and conducting of our Sunday schools is universally recognized. The feeling has arisen that something ought to be done by the church at large to build up the average school, the small school of less than one hundred members, training the officers and teachers and reorganizing their forces for efficient service, setting before them a standard of excellence and helping them to attain that standard.

This feeling was voiced by the General Assembly of 1909, which instructed the Board to place in the field selected men with special aptitude for work of this character; men who are thoroughly familiar with all phases of Sunday-school work, to be known

as Sunday-school specialists. Responding to these instructions the Board immediately undertook this work through its Sunday-School Department, appointing several such workers with the title of District Educational Superintendent, each being assigned to a synod or group of synods, under the supervision of the Educational Superintendent of Sabbath-School Missions, located at headquarters. He trains and encourages the field workers, keeping them in touch with the latest developments in Sunday-school method and practice. The slogan is "Better Sunday Schools." Whereas the work of the Sunday-school missionary is extensive in character, the educational superintendent's work is intensive.

Duties of Educational Superintendents

Briefly stated, the following are the duties of the district educational superintendent:

1. To represent the Board in its work for the improvement of all Presbyterian Sunday schools.

2. To assist Sunday schools in his district which need help in introducing graded lessons and other reforms.

3. To keep on hand and distribute leaflets and other literature for the improvement of Sunday-school work.

4. To coöperate with the Sunday-school missionaries in his field for the improvement of the mission and other Sunday schools.

5. To coöperate with the presbyterial committees on Sunday-school work.

6. To hold institutes and other meetings for the encouragement of Presbyterian workers and to assist others in holding such meetings.

7. To encourage the formation of teacher-training classes and to supervise all Presbyterian teacher-training work in his district.

8. To enroll, examine and recommend to the Board for diplomas, all teacher-training classes which desire to enroll under the Presbyterian Church; his office being the Presbyterian headquarters for all such work within the district.

9. To coöperate with the organized adult class movement and with all other movements for improved Sunday-school work.

10. To aid all the Sunday schools of his field to attain as soon as possible to the ten points of the Westminster Standard of Excellence.

Thus far this phase of the work has accomplished gratifying results. The district educational superintendents find the demand for their labors far greater than they can meet. These men have already rendered valuable service in stimulating the demand for trained teachers, and classes for the study of teacher-training courses have been organized in scores of Sunday schools. They are holding series of institutes throughout the year with groups of Sunday schools at which all phases of Sunday-school work are discussed. They are showing even the little school with its limited equipment that it is not necessary for its work to be conducted in a haphazard way, but that they also, by the application and adaptation of modern Sunday-school ideals may attain a standard of efficiency equal, in its way, to that of schools possessing better advantages. One of these workers writes:

Teacher-Training

In rural places alone twelve teacher-training classes were organized, with a membership of eighty-one; while ten others live too far away to join a class. They are studying the course by themselves. In our larger centers the normal work progresses, but not rapidly. That any school can have a training class if it so desires may be judged from the class that graduated at Sand Creek, four miles from the station and without an organized church.

This is a work that is destined for great things in Sunday-school development. While interdenominational organizations are in many cases providing the stimulus by their periodical conventions, it remains for each denomination to get into close touch with the workers of the individual school; to show them a vision of larger things; to enable them to adapt to their own needs, the various methods of work that are constantly being exploited. Thus we see that the Sunday-School Board labors not only for the extension of the influence of the Sunday school in godless communities, but also for the improvement of the work of existing schools throughout the entire church.

Sunday-School Institutes

In a single year more than one thousand Sunday-school institutes were held at which three thousand Sunday schools were represented. Presbyteries and synods, realizing the importance of the work in and for the Sunday school, are adopting the plan of an annual institute for the discussion of Sunday-school topics. As increasing emphasis is thus being placed upon the necessity of efficiency in this work of soul culture for the youth of our Sunday schools, good results are bound to follow. Not only

will the Sunday school and its methods of work be brought to a higher standard, but all of our workers in the Sunday school will have a higher appreciation of the responsibility of the service in which they are engaged; they will see the necessity for equipping themselves thoroughly as "workmen that needeth not to be ashamed," and our pupils, to a corresponding degree will be better prepared for lives of Christian consecration and usefulness.

Synods not yet supplied with such workers are calling for them, and the Board will enlarge this phase of its activities as rapidly as its funds permit.

THE NORTHERN PRAIRIES

The simple organization of the Sunday school makes it peculiarly fitted for the special service it has rendered in the rural parts of our land. As a force for the evangelization of urban and rural life it is greater than it has been at any previous time. There are two phases of Sunday-school work: the first is an evangelizing agency in places where no local church exists; the second is as a part of the regular work of an established local church. In the first, it is a pioneer; in the second, it is "the Bible-studying-and-teaching service of the church."—*J. O. Ashenhurst.*

Our Sunday schools are the pioneers of Christianity and of Presbyterianism. Few places can be found in this country where the mission Sunday school has not preceded and produced the organized church. For years the home mission forces of our church have followed a "blazed trail" in their work throughout the West and South because others have gone before them, visiting homes, gathering the children into Sunday schools, thus introducing the gospel and the established means of grace. The agency through which this work has been done has been the Board of Publication and Sabbath-School Work, laboring through Sunday-school missionaries who are the real pioneers of Presbyterianism in this country.—*E. Trumbull Lee.*

I am growingly impressed with the vital importance of our Sunday-school work, and also with the tireless devotion with which our synodical missionary and his coworkers are pushing the cause of our Sunday-School Board. No more imperative responsibility rests upon our churches than in connection with sustaining their labors. No investments bring larger or quicker dividends than those made for the instruction of the young in Bible knowledge, which is essential to the safeguarding of our national life and the saving of future generations to Christ. I feel confident that the churches will be stirred to greater efforts to make the waste places rejoice and blossom with the planting of the Rose of Sharon.—*J. E. Bushnell.*

CHAPTER III

THE NORTHERN PRAIRIES

MINNESOTA AND WISCONSIN

The Sunday-school missionary has left the impress of his influence in hundreds of communities scattered over the plains where he has been the first and in many cases, for a considerable length of time, the only gospel messenger.

Minnesota

From the discovery of St. Anthony Falls in 1680, by Father Hennepin, to the establishment of a trading post at St. Paul in 1851, Minnesota was frontier country in every sense of the word. The entire population of Minnesota in 1850 was a little more than six thousand. According to the census of 1910 the population was two million seventy-five thousand.

Navigable rivers and an extensive system of railroads (over eighty-five hundred miles) have made it easy for the European immigrant to reach the interior of the state by direct routes, with the natural result that there has been a large influx of foreigners. About three fifths are from the Scandinavian peninsula. They are thrifty and industrious, and they are raising up a race of sturdy Americans that are filling important offices in business, political and professional life.

Seizing Strategic Points

Sunday-school missions is the medium through which the Presbyterian Church has operated to

take the gospel to these newly settled parts. When the Board of Publication and Sabbath-School Work entered Minnesota, the field was ripe for the launching of an aggressive missionary movement. Itinerant Sunday-school missionary work which could adapt itself to a field of such widely diversified conditions as Minnesota, was, as it is to-day, the only successful method by which the gospel could be introduced into new communities in the rural districts. But the work must be done systematically; strategic points must be seized; adjacent fields must be grouped to form a preaching circuit for the home missionary; diplomacy must be exercised in dealing with opposing forces and in winning them to the cause of truth.

To find a man with the qualifications to meet such conditions seemed a difficult problem, but God raised up Robert F. Sulzer, who had been in training for a number of years in mission work among children in eastern cities. And he was equal to the situation. With an intensity of earnestness in proclaiming the "good news"; with a marvelous foresight in building for the future, and with an unusual faculty for enlisting workers, he has led the pioneer forces of Presbyterianism across the prairie and through the great pine forests, establishing mission Sunday schools and developing them into Presbyterian churches; encouraging other weak churches, and visiting from house to house and setting up the family altar in thousands of homes. In the days of beginnings, when traveling was difficult and settlements widely scattered, the task that lay before the

1. Mr. Edwin H. Grant.
2. Rev. Joseph Brown.
3. A homesteader just arrived on his claim.
4. Rev. Edwin M. Ellis.
5. Mr. Robert F. Sulzer.

Sunday-school missionary was one which required firm faith and a strong-hearted determination.

As the state has developed other workers have been added and assigned to the various presbyteries. It is due to their united labors that Minnesota stands at the forefront of the western states in its record of aggressive pioneer mission work, showing results that amply justify the investment of means and energy.

Churches Developed

Twenty-five years of Sunday-school missions in this state show twenty-four hundred Sunday schools organized, with a membership of eighty thousand, out of which two hundred and two Presbyterian churches have been developed. These churches have erected buildings valued at nearly three hundred thousand dollars. In the course of their labors the Sunday-school missionaries have visited one hundred and twenty-six thousand six hundred and ninety-two families in prairie homesteads, in the mining and lumber camps and in the small towns and villages that have sprung into existence throughout the state. Adams Presbytery is largely the result of Sunday-school missions. Mr. Thomas Scotton reports thirty-seven Presbyterian churches as the result of his twenty years of Sunday-school missionary labors. The missionaries of the Home Mission Board have faithfully followed the Sabbath-school missionaries, providing regular preaching services and thus making it possible for the Sunday-school workers to push forward into new and unoccupied fields. One missionary gives this glimpse of the character of the work:

I visited a town with three hundred people that never had a Sunday school or church of any kind, but they did have seven saloons. When I saw the boys rolling beer kegs across the street and into the saloons, I shuddered to think of their future.

I visited the business men and explained my mission. They agreed that I could not do anything there. One gentleman took me aside and said, "I would dislike very much to see you leave town discouraged, so in my judgment the best thing for you to do is to leave town before you undertake to do anything." I told him I would stay and fight it out. "If you feel that way about it," he said, "you can depend on me, and I will do all I can to help you."

We secured a place in which to hold a meeting, the hour of service was set, the homes, places of business and saloons included were visited and all invited to attend the service. After doing all this I felt that one thing more must be done to stir the people. So I took my stand on the street corner between two saloons and sang a gospel song. Then I invited all present to attend the meeting. The meeting was held. The attendance was not large, but we advertised services to continue every night for the remainder of the week.

The next day when visiting the homes, I was passing the blacksmith shop. I saw that the blacksmith could not hope to attend to the wants of all who were gathered there. They were quarreling among themselves as to who should have first attention. Seeing my opportunity, I stepped up to the smith and offered to help him. "Are you a blacksmith?" he asked. "Yes," I said. "But you will soil your hands and clothing," he urged. "Never you mind that," I replied, "give me an apron and I will help you out." He did so, and I stepped to an idle forge, built a fire, and soon I was turning out work with the greatest of ease and pleasure.

I think it would be safe to say that before evening every man in town came as far as the door of the shop.

That night the congregation more than doubled, and we had—what we did not have at the first service—a goodly number of men. Services were continued every night of the week with increasing interest.

On Sunday morning we met in the schoolhouse for another service, and then the first Sunday school in the town was organized. In the early winter a series of meetings was held in which a number were converted, a church was organized, and steps were taken to build a church.

I want to tell you about a doctor that was converted. He had lost his reputation, and his practice was largely gone, but in that meeting he became a new creature in Christ, saved from the sin of drunkenness. He united with the church as one of the charter members; later he was elected as chairman of the Building Committee. He superintended the building of that church, and when not engaged in his practice he could be found with hammer or saw hard at work on the building, trying to honor him who had saved him from a life of sin.

The Presbyterian Church has reason to be proud of the achievements of her Sunday-school missionaries in Minnesota. Nowhere have the principles of this form of pioneer work been better demonstrated and their effectiveness better proven. The seed is still being sown. Four hundred thousand children are yet outside the Sunday school. The Sunday-school missionary will continue to be the church's advance guard in this state for many years to come.

Wisconsin

Very little was known concerning the needs of the rural population of Wisconsin when our Board was called upon to enter that field. But Sunday-school missionary work, with the coöperation of the home mission forces, has wrought a transformation.

Seventy-eight new Presbyterian churches have been organized as the outgrowth of these labors.

Our Sunday-school missionary work in Wisconsin is carried forward in a manner that promises permanence. In a country district, in Winnebago Presbytery, the first Sunday-school mission chapel was erected twenty-three years ago, at a cost of a little more than one hundred dollars. Since that time fifty such chapels have been erected, at different points throughout the state, through the generosity of churches, Sunday schools and individuals who have seen in such work an opportunity of helping toward the early development of these mission Sunday schools into churches. In nearly every community where a chapel is built a Presbyterian church develops.

The good influence of these mission Sunday schools was demonstrated in a unique way at a Children's Day celebration in a Sunday school which has developed from very weak and unpromising beginnings. A tableau was presented showing the character of the community before the Sunday-school missionary visited it. Young men and women were seated around tables playing cards; others were dancing, and beer bottles occupied a conspicuous place. The second scene, showing the difference after the Sunday school had been doing its good work for several years, presented a picture of the ideal home. The parents and children were seated about the home table, studying and reading the Bible, Sunday-school papers and library books.

One of the earliest of the missionary pioneers in

Wisconsin was Rev. Joseph Brown — "Father" Brown, as he is affectionately spoken of by many of the people in the country districts. Mr. Brown tells this of the beginning of his work:

An Itinerant Missionary

On the ninth of July, 1888, I reached Stevens' Point and reported to Rev. Walter Frame (now deceased) who was at that time pastor of the Presbyterian church of that city. He greeted me most cordially and gave me my first instructions as to the manner in which my work was to be performed. Standing before the map of Wisconsin, with pencil in hand, he sketched my pathway from Stevens' Point to Ashland, across to West Superior, thence down by Spooner to Chippewa Falls and Eau Claire, and back again to Stevens' Point by way of Abbotsford, saying as he did so: "Stop at all the stations along these lines, go out into the country homes to the right and left, find out the needs of the people, do what you can to meet them, and then report to us. Personally we pastors do not know the spiritual needs of these country regions. Do your best, organize as many Sunday schools as you can, hold gospel meetings in the homes of the people and in schoolhouses; do all this in humble dependence upon God, and may his richest blessing rest upon you."

With this broad commission, Mr. Brown went forth in the strength of Christ and the victories of his faith have been many. Others came upon the field later. Their work is not less fruitful, and they are doing their part most faithfully in training the boys and girls in the outlying localities for Christian life and service.

In these two states the first educational Sunday-school worker began his labors, and here the value of these labors is being fully demonstrated. The

synods have expressed themselves in enthusiastic terms concerning the uplift which is being given to their Sunday schools through his efforts. The results of this form of work in Minnesota and Wisconsin have encouraged other synods to ask for educational superintendents. These requests will be granted as rapidly as the Board finds itself able to support them.

NORTH DAKOTA, SOUTH DAKOTA AND EASTERN MONTANA

Much of this district—covering abōut two hundred and twenty-five thousand square miles—is still pioneer territory. It is real missionary ground. While in North Dakota especially there are quite a number of foreigners, American settlers are pouring in from the middle west and homesteading large tracts of land. Within the past twenty years the population of this vast region has increased two and one half times. Large areas which formerly were government reservations have been thrown open to settlement, and tens of thousands, attracted by alluring advertisements and convincing stories of the productiveness of the soil, have made homestead entries. In one section of North Dakota there were as many as twelve thousand entries in a single month, and it is estimated that at least fifty thousand new families migrated to that state within a single year. In his book, "The Greater America," Mr. Paine thus graphically describes the arrival of the homesteader:

The Homesteader

Each family was permitted to take, free of railroad charge, ten head of live stock, together with household goods and farming implements. When their train trailed up into the new land the pilgrims were emptied into little towns just springing up, or dropped upon the bare and open prairie, one hundred here, two hundred there. Once a party of two thousand overflowed one village of four hundred people. The few settlers who had arrived before them drove in from many miles around and helped the newcomers as best they could. The freight cars were backed on sidings and used to sleep in until the immigrants could build their own homes. Every dwelling, store, church and schoolhouse within twenty miles was filled to overflowing with these families.

Within a week, however, the overflow had vanished from the little towns and the freight cars on the prairie siding lost their lodgers. The immigrants brought their horses and farm wagons with them. As soon as their homestead claims were located and filed, they hauled out lumber to build shacks, or with the help of neighbors made their sod houses. Then the homesteader loaded his family, his household goods, and his farming tools into his wagon, and trailed out across the prairie to his new home. The day after he had put the house to rights he began to break land for the spring sowing of wheat. The prairie seemed fairly to swallow these thousands of settlers and to cry for more.

South Dakota and eastern Montana have shared in this inrush of new settlers. The opening of the Rosebud Indian Reservation, the Cheyenne River Indian Reservation, and other public lands has brought hundreds of thousands of acres under cultivation. The railroads, too, have contributed largely to the development of this section. They are obliged to lay out new towns every twelve miles. As soon as the prospective railroad extension is

surveyed a few board shacks will be erected for a store, a saloon, hotel, and so forth, and thus towns are started. Sometimes the course of the railroad is changed, and it is not unusual to see a new town put on wheels and moved to another site in order to be on the line of the new road.

How can the church keep pace with this rapid development? It must throw out its picket line reaching across these great stretches of prairie, seizing these places in their infancy for Christ.

Needs of New Settlers

The Synod of North Dakota recently erected a new presbytery comprising the counties of Ward, Williams and a part of McLean and McKenzie. This is a territory of about ten thousand three hundred and thirty-four square miles, all of which has been newly settled by homesteaders. In a single year, in Williams and McKenzie counties alone, over six thousand homestead entries were made; bringing an addition to the population of at least twenty thousand. Ward County alone is nearly as large as the state of Connecticut, and in McKenzie County, so far as we know, no regular religious services were held previous to the coming of the Sunday-school missionary.

We have a few home mission churches scattered over this vast territory, and if Sunday schools could be planted around them, they would soon be self-supporting, and would be able to build church homes. Thus the work would be greatly advanced. The few who have religious privileges are now worshiping in schoolhouses, halls, homesteaders' shacks and even barns and wagon sheds, while many

other communities are entirely destitute of any means of grace.

Growing accustomed to their lack of religious life, the people soon become indifferent and drift away into worldliness, Sunday-breaking and all kinds of wrongdoing, and the children are left to do just as they are inclined. As there is no gospel service or Sunday school to attend, Sunday is spent in hunting, baseball and other recreations. Branches of the great railway systems are building into this new part of the state and new towns are springing up. They should be held as strategic points. The Sunday-school missionary is the only representative of the church to do this new and pioneer work and bring salvation to the lost. He not only organizes a Sunday school, but he secures a town lot for the church building which follows after. He keeps in close touch with the leading people, and gathers subscriptions toward paying a neighboring minister for occasional preaching services. In the meantime he arranges for holding the Sunday-school sessions in the upper room of a store, or in the town hall.

One of the chief advantages of the mission Sunday school in these new localities is that it can be maintained without the necessity of a large initial outlay. In many cases the gospel seed has found fruitful soil in the hearts of boys and girls gathered about the stove in a homesteader's shack, and there has been an abundant harvest. Out of such humble beginnings some of the best churches in these prairie states have grown.

One presbytery in the western part of North Dakota comprises nearly one third of the state. It covers a territory as large as the German Empire. The chairman of the Sunday-School Committee of the Presbytery traveled a hundred miles to reach one mission school and one organized church. The thermometer registered forty degrees below zero, but the little chapel was crowded. There were young people present who had come sixteen miles through the snow and cold. Such a field requires at least three Sunday-school missionaries. One such worker has been laboring here with splendid results, but how much more might be accomplished if he could divide the field with one or two other missionaries!

Schools that Do Not Develop Into Churches

There are hundreds of mission schools scattered over these prairies which never have developed and probably never will develop into churches. The community may be small and the financial ability of the people may never be sufficiently large to support a settled pastor. Such schools the missionary keeps under his own pastoral care, visiting them as he has opportunity, encouraging the officers and teachers, supplying them with suitable literature and helping them in every possible way to make the Sunday school a factor in the community. For instance, a little crossroads Sunday school was started about twelve miles from the nearest town in a needy section of Minnesota. The community could not support a church, and the Sunday-school missionary was the only pastor they knew. A little distance down the road were two saloons, both do-

ing a good business. Side by side these agents of Satan and of Christ worked for three years, each striving to overcome the influence of the other. But the little Sunday school won the fight, and the boys are now being trained for Christian living instead of for the saloon, since both saloons were obliged to close their doors.

The people in these unchurched sections of the Northwest are not godless because they prefer to be, but because of our neglect. The Sunday-school missionary, after tacking a notice on the door of the village store announcing that he will hold a preaching service immediately following the Sunday school, is greeted by a crowded schoolhouse. It is not an unusual sight to see the room filled to overflowing and a group of men—a strong sturdy type of men they are—standing outside at the windows listening eagerly to every word that falls from the missionary's lips.

For a Higher Citizenship

We need to catch a vision of the greatness of the opportunity in this work of laying the foundations for Christian lives and for the work of the settled ministry. The boys and girls who to-day are in these little schools, will some day wield an influence for good or evil. If they go to the city, what shall they contribute toward its betterment? If they go to college, as so many of the boys and girls from these prairies do, will they have had a predilection toward the gospel ministry or the mission field in heathen lands? When they enter business or professional life will they sacrifice themselves to greed and corruption, or will they stand

firm and immovable in advocating the cause of truth and honesty?

These are questions which must concern us vitally as a nation and as a church. To evade them is sinful. To strive for their solution is the great mission and responsibility of the church. We have only played at this task. When the importance of the religious training of the boys and girls of the western plains is before us in its proper perspective, we begin to see how poor and insufficient has been our investment for its support in the past. It is not a cause which may be left to the children of the Sunday school to support, but one to which every Christian should give first consideration in spending the Lord's money. It is estimated that a presidential campaign costs several millions of dollars. In the twenty-five years of our Sunday-school missions, two and one half million dollars have been contributed, and the harvest of souls won for Christ is beyond telling. The church is awakening.

In the three synods of North Dakota, South Dakota and Montana, two hundred and fifty-seven Presbyterian churches have been developed from the pioneer work of Sunday-school missionaries during twenty-five years. The Board of Publication and Sabbath-School Work has fourteen Sunday-school missionaries at work in this region, two of whom are synodical superintendents and one is a district superintendent.

Consecrated Workers

A word should be said in passing concerning the labors of those who have directed the work in these synods. It was Mr. James B. Clapp, a consecrated

layman, who opened and developed North Dakota as a mission field. Not sparing himself he traveled for many years, by all sorts of conveyances, throughout that region organizing and developing schools and encouraging the workers. With rare talent as a singer and by the persuasiveness of his message he led thousands of souls into the kingdom. While he has been called to his reward, precious fruit is still being garnered from his sowing. This synod is now grouped with Minnesota under Mr. Robert F. Sulzer.

In South Dakota we have another example of the effectiveness of lay service in this branch of missionary work. Here Mr. Edwin H. Grant has labored for a quarter of a century, loved and revered throughout that whole region. His influence upon the lives of young and old and his self-sacrificing humility in the service of Christ have been the means of transforming many a wayside home.

The Montana work is supervised by a veteran in the service, Rev. Edwin M. Ellis a man of deep piety and missionary zeal. A feature of Mr. Ellis' work has been the establishment of home classes among widely scattered settlers who were prohibited by long distances, from gathering together in Sunday schools. In this way hundreds of families in their lonely prairie homes are studying the Sunday-school lessons regularly. Mr. Ellis has one of the most needy synods in the entire West, and with the limited means at his disposal to support workers, he is opening many promising fields for the church in that vast territory.

THE MIDDLE WEST

In a state so well churched as Kansas even, there is one whole county—Grant—which has no church organization. Haskell County has only two ministers; Morton County only one. In Washington there is a valley six miles wide and sixty miles long already well filled with settlers, and of them all not one fifth are to-day within any reasonable reach of Christian worship—to say nothing of Christian pastoral services in their homes. These are but samples of a condition quite common through the West—regions of wide extent wholly neglected in home mission enterprise, while there is an absolute scramble of rivalry to keep a footing in other places that would be better off with less attention. Of course, the neglected districts are those less promising of growth and wealth—less likely to develop "self-supporting churches." But on that very account the struggling settlers need the comfort of religious ministrations all the more. All the home mission agencies of the nation, in fact, ought to have an infusion of more courage to undertake work never expected to "come to self-support." The great construction camps along irrigation and railroad projects, for instance, are temporary communities soon to disappear, but they ought to have preaching while they last. Many a mining camp, even though permanent, is passed by because there aren't enough Christian people in it to make a church organization. —*Nolan R. Best.*

CHAPTER IV

THE MIDDLE WEST

This section has outgrown its former classification as frontier missionary ground. Indeed it is becoming more and more a helper in sending forth laborers into white harvest fields further west.

Illinois

We are not accustomed to consider the Synod of Illinois as missionary ground, yet at a recent meeting of that synod one of the leading pastors who has studied the missionary situation, made a strong appeal for an aggressive Sunday-school missionary campaign. He said:

> Calhoun County, the best apple county in the state, spells opportunity to the Presbyterian Church. While there conducting special meetings, I met a young man who later came out as a Christian, who had not the least understanding of the Scriptures or of the plan of salvation. He asked me "Why did they kill Jesus? Did he do anything mean?" "No," I answered, "Jesus never did anything wrong." "That's what I thought," he said. He was raised in a German Lutheran home and community where all the service is in German, but he does not understand it, and so gets nothing out of the service. And he is one of very many who might be reached. My pastorates for thirteen years were in Iowa, so that I was familiar with conditions and with the splendid results of the Sunday-school missionary work there. Coming to Illinois two years ago, I quickly discovered the great need of just such workers here. I did not dream the need was so appalling in this great state.

Calhoun County is without a railroad, and many can be found in these sorely neglected districts who can neither read nor write. I find now and then children twelve and fifteen who have never been to Sunday school. The pastors are busy men and need the help of the Sunday-school missionary and could coöperate with him in caring for organized work, but we must have a man to organize.

Much of the new population is foreign, but this only serves to make the problem more difficult. Their children attend our public schools and learn to speak English. The church has an opportunity here to train these Americans by adoption for Christian citizenship by taking the Sunday school to them.

Iowa

In Iowa the Sunday-school missionary has worked hand-in-hand with the home mission forces "to strengthen the things that remain." Under the splendid leadership of Rev. S. R. Ferguson, D.D., who for twenty-two years has been in charge of the work in Iowa, the Presbyterian Church has made wonderful advances. In the earlier years many mission Sunday schools were organized which have since developed into Presbyterian churches, becoming in turn liberal contributors toward the work in other places. Like Illinois, the Synod of Iowa has always required the services of Sunday-school workers to "skirmish" the outlying districts, opening new fields for the home missionaries. Much of this work has been of an evangelistic character. One of the Iowa Sunday-school missionaries reports:

Besides other work I conducted meetings in eight places last year, most of them in county communities where the

spirit of the Lord was poured out on us in mighty convicting and converting power. Two hundred and thirty took a definite stand for the Lord, most of whom united with the Presbyterian Church.

A few months ago I held meetings in a country district where envy and hatred pervaded the entire community. It was a hard proposition, but "there is nothing too hard for God." We worked, prayed, visited, and conducted meetings; and the Spirit of God began his work, quietly and steadily, throughout the whole neighborhood. There was one family, fine Swedish people, whose three bright children attended the meetings each night. Returning home after one of these meetings, the girl, eleven years of age, said to the father and mother, "I want you to forgive me for all the wrong things I ever did." Then the lad of sixteen asked them to do the same thing, and the little boy of six made a similar request. The parents were all broken up and brought under a deep conviction and confessed to neighbors that they were not Christians, although they had been members of the church for years. When I gave an invitation for anyone who was willing to accept and confess Christ, the lad led the way, the father, mother, and little girl followed. The whole family entered the Ark of Salvation.

A bright lad of twelve, in a home where there had been much indifference to things religious, was in the Sunday-school class. Although living quite a distance from the church he was there every night at our service, and the rest of the family had to come too. The father became interested and finally accepted Jesus as his Saviour. At the close of the meetings the whole family—father, mother, a young girl of sixteen and the lad—joined the church. Since then the father has been elected an elder, and is doing excellent work.

Another missionary's experience showing how this work is carried on in these older synods is interesting:

Organizing Schools

I find many opportunities for service in the investigation of new fields, conferring with the people as to what might be accomplished in these needy regions, and visiting weak and struggling schools, in the endeavor to increase their membership and inspire them with a new enthusiasm.

But the organizing of two new schools was perhaps the most important service rendered. One of these schools was organized at a new town on a new line of railroad. This was the first time that a religious service had been held in this community. I had previously called in every house in and around the village and—although the day was very stormy—we had a wonderful gathering of both old and young. One woman who was the mother of seven children had previously expressed a bitter regret that she had moved into that part of the country at all, where there was neither school nor service of any kind for her children; about two hours after the expression of this regret I appeared in the village and made known my mission.

The hall in which the school was organized was only in process of erection, and was still without doors and windows, and we found it necessary to nail up canvas all around as a protection from the storm. Although I hurried through with my part of the work, they remained until five o'clock, conferring and asking questions about the future of the enterprise. They are already planning to have a church and preaching in the near future.

The synods of Kansas and Missouri are grouped with Iowa to form the district over which Dr. Ferguson exercises supervision. Here again the church is fortunate in having a man of rare tact and consecration to set the pace in missionary advance. His ability to win friends to his cause, his sweet Christian spirit and his never-failing cheerfulness under the most trying circumstances are qualities that have

1. Rev. Samuel R. Ferguson, D.D.
2. Orchestra and Cradle Roll of a Nebraska mission school.
3. The superintendent, assistant superintendent and seven members of a mission Sunday school in western Kansas.
4. Rev. James B. Currens.

gained him a hearing in many a sin-cursed community from which other workers had departed in discouragement. He is filled with the spirit of missions and in presenting this cause before churches, presbyteries, synods and General Assembly he has rendered invaluable service. He has had a most efficient helper in A. R. O'Brien, a former sea captain who found Christ and forsook all to follow him. As an evangelist of unusual power he is known throughout the Middle West. Dr. Ferguson says, "Many times in places where we were holding meetings, I have known him to rise early in the morning and in a room where the thermometer registered twenty degrees below zero, with his fur coat wrapped about him, to spend an hour or two in Bible study and prayer." Is it any wonder that the blessing of the Spirit has been so richly manifested in the labors of these workers?

Kansas

In Kansas the work of the Sunday-school missionary is confined largely to the immense territory covering the western half of the state. One missionary has an automobile which greatly facilitates his work of visiting the scattered homes on the plains. He is verily "proclaiming the gospel to the poor." The crop is uncertain, and long periods of drought have impoverished many of the people. Dugouts and sod houses are numerous, but out of them have come some of the most faithful and efficient workers in the mission Sunday schools. This missionary, who has a field consisting of thirty counties covering twenty-four thousand square miles, reported for one year:

I have traveled ninety-eight hundred and eighty-three miles on foot, with a horse and buggy, by railway train, and with an automobile. More than four thousand miles have been covered in the automobile.

I have visited seven hundred and sixty-three families, organized seven new Sunday schools, organized four more where there had been none for a long time, revived one and visited twenty-nine others.

The spiritual destitution of some of these counties would be almost complete were it not for the Sunday schools. In four of the counties visited I found but one resident ordained minister. Other counties are better off —they have one minister to the county!

In one of the western counties we held a Sunday-school convention in a little schoolhouse away out on the prairie. For the forenoon session the building was filled. In the afternoon it was packed; one hundred and twenty-five were in attendance. "Where did all these people come from?" I asked; for it was a sparsely settled neighborhood. I learned that many drove from fourteen to twenty miles, some thirty. That is the way they appreciate a convention opportunity. I was delightfully entertained by the superintendent and his family in their little sod house. They had set up the family altar in their home, and the spiritual fellowship was fine. They were big hearted and strong spirited; they carried the whole community on their hearts.

I have related this incident, not because it was isolated and striking, but because it fairly illustrates a fine body of people scattered over these western prairies, where there is not a church within reach and only occasionally a minister seen: a Saviour of life unto life in their communities; standing true to Christ and holding fast to the Sunday school. It gives one a deeper conception of the invaluable service being rendered to the citizenship of this nation by the little country Sunday school.

Away down in the southwest, along the Cimarron river, I walked over the sand hills, through the sage-

brush and soap weed, where there are miles between the scattered homes. People are living in dugouts, half-dugouts and shacks, holding down their claims—some of the finest people I have known. We organized a Sunday school, a wee bit of a school with two classes. It has come up through hard struggles, but is winning out and getting on its feet. It is the whole religious life of the community. What would they do without it! There are many just like it.

I drove twenty-six miles through the mud one Saturday afternoon, arriving at five o'clock at the home to which I had been directed. Replying to my questions, the members of the family said they would like to have a Sunday school; they needed one, but there were not enough people in the neighborhood to sustain one. They were sorry, but were sure nothing could be done. It was too late and too muddy to go elsewhere. They gave me their best accommodations for the night. In the morning the man accepted my invitation to drive around with me and visit the neighbors. We visited the people, and that afternoon we organized a Sunday school of twenty-two members. Later I was told that the average attendance had grown to about forty.

Missouri

At the meeting of the Synod of Missouri this statement of conditions was made:

The location and resources of this state, and its religious needs and opportunities present to our denomination a loud and most insistent call for a definite and forward movement.

Missouri lies in the heart of our nation. It ranks seventh in population among the states. To the east, north and south of Missouri are twenty-three states which are older, were in the Union before this state, and years ago outnumbered this commonwealth in population and in value of annual manufacturing.

They were large producing states before Missouri saw

its first factory put into operation, and yet to-day this state ranks seventh in manufacturing, having passed sixteen of the older states in its rush to the front. With all this progress it is still in its infancy as a manufacturing center, but the indications are that soon it will outrank Ohio, Illinois and Pennsylvania. This rich state is rapidly becoming the center of the nation's population. This all has a tremendous bearing upon the responsibility and work of our church in this synod.

When we view intelligently the religious needs and conditions in this state we are forced to the conviction that there is an opportunity for almost unlimited missionary expansion. There are vast areas scarcely touched by our church or any church. There are many counties with not a single Presbyterian church in them.

The vast Ozark region, and the lower river counties, more familiarly known as the drainage districts, are rapidly developing and filling up with people. The church of Christ is not keeping up with this growth. In this important region there are large towns which have no church of any denomination. It is doubtful if we are meeting our opportunity and obligation in the great cities of our state.

Sunday-School Missions in Cities

In both city and country Sunday-school missionary work has been the method of advance. One missionary, located in Kansas City, reports that within the city limits he has established six new Sunday schools, all of which now have settled pastors. By this means Presbyterianism has been able to keep pace with the rapid advance in population in this important center. Results like this show the efficacy of this method:

At the close of special meetings, a church was organized among the converts. A young man who had been the champion pool player in these parts became a faithful Sunday-school superintendent. The man who had been

the organizer of the neighborhood dances, became interested and assisted in many ways. He has since with his own hands made a beautiful pulpit, donating it to the church, and his bright children are always at Sunday school. Not a dance has been held since the coming of the Sunday school to this neighborhood.

Aggressive missionary work is being done in the Iron Mountain district. This region covers thirteen thousand five hundred square miles and is virgin missionary soil. Over this entire field a Sunday-school missionary, a consecrated young layman, has traveled largely on foot, visiting from house to house, and establishing mission Sunday schools. He finds a discouraging lack of efficient workers, on account of the ignorance of most of the people, but his labors are supplemented by faithful home missionaries who share with him the hardships and sacrifices of that isolated field. This presbytery includes the famous "lead belt," where several chapels have been erected by the Sunday-school missionary to house the mission schools he has organized. The Home Mission Board has placed settled pastors and women teachers in charge to develop the work. This field presents a most hopeful missionary prospect.

Nebraska

According to the latest census, the population of Nebraska has increased only one hundred and thirty-four thousand in twenty years, an average of sixty-five hundred each year. The western section of the state is now entering a new period of development. Stimulated by extensive irrigation schemes and successful dry farming, the ranches are being broken

up into smaller farms, attracting many new settlers. One presbytery (Box Butte) includes seventeen counties, covering twenty-three thousand nine hundred and twenty-two square miles, with a population of twenty-three thousand. Here the Sunday-school missionary finds pioneer work beset with difficulties because of the distances to be traveled and the lack of community life. A glimpse of the conditions is given by a missionary in a recent report:

This report is being written in a sod house which is 11x12x6½. The house is occupied by one of our home missionaries, his wife and child. Three days ago the home missionary met me at the railway station. The train was nearly four hours late, which meant a very late start, for a thirty mile ride through the sand hills. We rode from a quarter past six in the evening until half past one in the morning. We arose from the supper table at three o'clock. After a few hours' rest we started again. Our destination was thirty miles beyond, at Overton Ranch. We reached the place just as the Sunday school was closing, in time to talk to the school, and to preach immediately afterwards. We had been able to make the place on time by doing without dinner, our only refreshment in many hours being a mouthful of snow. In other words, we traveled more than sixty miles over bad roads through the sand hills in less than twenty-four hours, having had three or four hours sleep, and conducted two services without rest or food. It may interest you to know that in that drive of sixty miles I saw only eight or nine inhabited places, and only one schoolhouse besides the sod house in which I spoke on Sunday afternoon.

Other Sunday-school missionaries are faithfully at work in the older parts of this synod, where distances are not so great and where the fields are

easier of access. The present policy in Nebraska is more in the direction of development than of planting new work. This is important in certain stages of missionary activity, and to hold the ground already gained is always wise. Nevertheless, the need of the services of the itinerant Sunday-school missionary is becoming increasingly apparent.

The church loses ground when it has no representative who is free to travel through the rural districts visiting the homes of the people, and providing for the religious training of their children, even though such provisions are of necessity of a very humble character. What is needed is a larger investment of home mission funds to follow up the work of the Sunday-school missionary. While this is being done, we should not neglect the shepherdless lambs who need Sunday schools even though a church may never develop from it.

A Missionary Pioneer

A pioneer Sunday-school missionary—a missionary hero in every sense—to whom the church owes much, is Rev. J. B. Currens, who for twenty-five years has traveled over Nebraska, ministering to the spiritual needs of the rural population. As he approaches the sunset of life he still labors faithfully in the cause he loves. This man has made sacrifices unknown to most of the men in that field today. Through his labors, he has led thousands into the kingdom, and scores of young men have been helped into the gospel ministry through gifts which he made out of his modest salary, entailing much personal sacrifice on his part. The influence of the

work of this faithful missionary of the Cross will bear fruit through many generations.

In the synods of Indiana, Michigan and Ohio Sunday-school missionaries are engaged largely in development work. Their labors are directed more toward the reviving and improving of Sunday schools connected with the rural churches, than to the organizing and opening of new fields of missionary effort. Under most efficient committee supervision the work is well organized in Indiana by districts with a synodical superintendent, Rev. F. W. Grossman, D.D., in charge. The labors of the Sunday-school missionaries are directed with the view to the closest coöperation with the home mission forces. Indiana sets an excellent example of self-support in Sunday-school missions, asking of the Board only as much as she contributes. When the work is sufficiently enlarged to supply a missionary for each synodical district, Indiana doubtless will contribute liberally toward the development of Sunday-school missions in the more remote fields. In Ohio and Michigan the educational feature of Sunday-school missions is held forth prominently, although some parts of Michigan present needy fields for pioneer Sunday-school work. The fact that less than one half of Michigan's children and young people are enrolled in Sunday schools is an indication of the need of missionary work in their behalf. The name of Rev. David A. Jewell will always be associated with Sunday-school missions in Michigan. He was one of the workers of the Board under the colportage system, and be-

cause of his activity in doing Sunday-school work wherever the opportunity offered, he was engaged as one of the first of the Sunday-school missionaries. "He being dead, yet speaketh."

THE ROCKY MOUNTAIN DISTRICT

The Sunday school becomes the community institution which bears up the whole task of religious education. The farmer takes his place as teacher of a Bible class. His influence on his own sons is exerted when they come to him in their turn with the sons of other men to be taught what he is best qualified to teach. His wife becomes the teacher of the Primary Department and all the children of the community come to her, including her own. Through this department she teaches in the community much better than she could teach in her own home.

Religion itself, as understood to-day, cannot be taught in the household. Modern pedagogy and the methods of teaching which are used in the schools, and colleges can be adopted by Sunday schools, but cannot be adopted by firesides. Most parents are incapable of teaching in the terms of modern religious education. For this reason the Sunday school becomes the community center in religious education. All the children of the countryside—not merely the children of church members—can be brought together and thus assemble for learning at the feet of Jesus Christ.—*Warren H. Wilson.*

CHAPTER V

THE ROCKY MOUNTAIN DISTRICT

This section includes western Montana, Idaho, Utah, Wyoming and Colorado. Here we have frontier life with all of its glamour and romance. This is a district to which Sunday-school missions is peculiarly adapted and in which three times the present number of Sunday-school missionaries would find ample opportunity for service. The Federal Government is spending millions of dollars to bring vast areas of arid land under cultivation. Scientific farming has demonstrated the possibility of raising a fair crop even on dry land, and here, too, the new settler is rushing in. It is only within recent years that the Presbyterian Church has done anything in the way of aggressive missionary work in this region. The cattle ranger has been pushed further west before the oncoming sweep of civilization. The miner and the promoter have reaped a harvest and many of them have passed on to other localities. The land boomer has had his opportunity and now this region is settling down to an active and steady development which makes for permanency.

Colorado

Colorado first came into prominence as a mining state, but the developments of recent years have brought it to the front as an agricultural region. To own an irrigated produce farm in northeastern

Colorado is quite as profitable and far less risky than to own a mine. An acre of land which a few years ago could be bought for a few dollars is now worth from five hundred to eight hundred dollars. The railways have been an important factor in the development of this state. Twenty-four railways penetrate every section of the state. Branches of the trunk lines bring the newer sections within easy reach of a market. Along the line of one of the extensions recently built, thirty new towns came into existence in a single year. Irrigation schemes of marvelous magnitude are being promoted on every hand. This vast development, and the incoming of thousands of settlers to occupy the arid portions of the state as homesteaders, combine to present to us as a denomination one of the greatest opportunities for pioneer Sunday-school work ever offered in the history of this region.

In the cities the churches are strong and are reaching out with a missionary spirit that is most gratifying. The population of Denver has advanced sixty per cent during the past decade; suburban residential sections are developing rapidly, and in each of them the Presbyterian Church is well represented. This has been accomplished through the aggressiveness of the Sunday-school missionary, W. H. Schureman. Ever on the alert, he has seized strategic points everywhere, has placed them in charge of workers from the Denver churches and has seen many of them grow into flourishing churches with commodious houses of worship. The example of the Young People's Society of the Cen-

tral Presbyterian Church in Denver might well be followed by similar societies in other cities. The interest which has been developed since they began to assist Mr. Schureman by providing workers for the new mission schools which he established in the vicinity of Denver, has been so great that it has stimulated every phase of church activity. The missionary atmosphere is predominant and they have experienced a wonderful blessing.

A Specimen of Results

It is estimated that nearly one hundred thousand new settlers took up homes in the eastern section of this state in a single year. One Sunday-school missionary assigned to this region finds the task far too great for him and more workers are urgently needed. Shall we hold back while such opportunities are beckoning us forward? During twelve months this Sunday-school missionary traveled nineteen thousand nine hundred and six miles, visited nine hundred and seventeen homes and individuals in the interest of his work, attended and assisted in two hundred and fifty-three public meetings, organized thirteen Sunday schools, revived four schools, made fifty-nine visits to schools already organized, including church schools. Out of these schools three Presbyterian churches grew during a single year. Six church organizations are erecting houses of worship. To assist them the missionary raised by personal effort twenty-four hundred dollars. He established ten new preaching points and assisted in raising about eight hundred dollars toward pastoral support on these fields. At one time he had under his care thirty-five Sunday schools with an average at-

tendance of two thousand officers, teachers and pupils.

Another Colorado Sunday-school missionary writes concerning a district covering two hundred square miles, with a population of twelve hundred, and not one Protestant church or minister. He says:

> Eleven Sunday schools were organized and one was reopened. This item, we believe, involves our most important work—seeking and finding communities without gospel services and supplying them. The organization of these schools does not simply mean forty-four teachers and more than four hundred pupils gathered into new schools, but that people to the number of one thousand to one thousand five hundred were provided with the gospel who formerly were without it in regular or organized form.
>
> In two communities where the people were so few and far apart that even a Sunday school was not practical, Home Departments were started with one visitor and twelve members in each. These faithful women visitors call on their members every month carrying with them the Sunday-school literature and receiving the reports of their members.

Foreign Missionaries from Pioneer Schools

The claim has frequently been made that from the little mission schools organized by the missionaries of the Board of Publication and Sabbath-School Work may be found those who are going forth in consecrated life service for Christ. Here are two instances of this:

The College of Idaho—a Presbyterian institution in Caldwell, Idaho—has graduated a young woman who—as a girl—got her first glimpse of Christ, and

a desire for a larger and more useful life than she had been living, or had seen around her, in a little Sunday school organized near her country home in the mountains of Colorado. Now, as a Christian teacher, she will labor for the Master and seek to win others to him and train them in his service.

Another young woman graduate, who has been accepted by the Foreign Mission Board of her church and is waiting to be sent out as a missionary to India, became a Christian in a little Sunday school organized by a Sunday-school missionary.

Wyoming

Twenty years ago when the first Sunday-school missionary entered Wyoming, there were four churches in the state, and these had been organized by the great home missionary, Dr. Sheldon Jackson. The story of the development of missions in this state is told very graphically by Rev. H. W. Bainton, who has rendered splendid service there and whose labors are a mighty factor in the greater development now in progress.

One Fourth of July the missionary reached a road-ranch on the Medicine Bow range where a party of cowboys had rounded up for the night after celebrating the day by carousing, incidentally holding a "necktie sociable" over a suspicious character whom they had suspected of killing cattle belonging to their outfit. They cut the stranger down before life was extinct, and after his confession to the deed he was sent down to Fort Collins, the county seat, to be tried with due process of law. The ringleader and chief spokesman of the party had been educated as a lawyer and brought up re-

ligiously, though his language was most profane. In the presence of the missionary he said that he wished he had left the man to hang, so as not to bother the county with him. Then the speaker asked the missionary his business in the country. When he was informed he begged a thousand pardons for the language he had been using, protesting that he had been reared to know better. "But you are a strange bird in this neck of the woods," he continued. "Let me give you a pointer: you have heard of bellwethers and how the whole flock follows; just get the toughest old sinner in the park converted and you corral the whole bunch."

As Colorado was a quarter of a century ago, so is Wyoming now: its undeveloped material resources are just as great, and in another decade or score of years it will leap to the front. There is coal in every county but one. The average traveler passing across Wyoming on the Union Pacific, and looking out the car window, thinks this is indeed the great American Desert; for he sees none of the fertile valleys of the interior of the state, which must be reached by a spur of road or by stage.

Irrigation

At least twenty million acres are susceptible of cultivation either by dry or irrigated processes. The United States Reclamation Service has spent ten million dollars on two projects at the Shoshone and Pathfinder Reservoirs, which will make the Big Horn and the North Platte Valley blossom as the rose. Twenty-four irrigation enterprises are in operation, as well as the two immense Govern-

ment irrigation plants, while army engineers recently passed upon the feasibility of irrigating a vast territory in southeastern Wyoming. With all these resources, which the hundred and fifty thousand of present population cannot begin to develop, people looking for homes are bound to be attracted and the future of Wyoming is assured. Its climate is like Colorado, and its altitude varies as much, from nine thousand feet above sea level in Yellowstone Park to thirty-seven hundred at Sheridan.

At Sheridan the missionary found one part of the town unchurched. He organized a Sunday school in a fine, large brick schoolhouse and over a hundred were gathered in after a few weeks. He explored the Big Horn Basin and started a Sunday school and Ladies' Aid Society in Cody, the home of Buffalo Bill.

Returning to Sheridan to see how his Sunday school was prospering, the missionary found that the people wanted a church organization and had taken the initiative themselves, electing a moderator among their number and an official board to care for finances, expecting recognition by the presbytery. He advised them to elect elders. Then he ordained and installed them. A board of trustees was chosen, and the promise was given to send a minister. Sheridan has grown to be a little city of twelve thousand, the second largest municipality in the state. The church has grown with the town. From the schoolhouse the organization moved to the town hall, and now the people worship in one of the most beautiful church buildings in the state.

Moorcroft was also organized, with a Sunday school and Ladies' Aid Society. The church now has a neat little edifice. Powell, Grey Bull, Nasin and Gillette have all been cared for as to their spiritual development by the Sunday-school missionary for northern Wyoming. In 1908 the Synod of Colorado divided the Presbytery of Wyoming, erecting the Presbytery of Sheridan out of these churches and the ministers in the northern half of the state. The southern half of the state is known as Cheyenne Presbytery.

Goshen Park has six Sunday schools, all fostered by our missionary. From these three churches have been organized, and an ordained minister from Virginia is riding the circuit. Guernsey attracted the missionary when he was being invited to preach the funeral sermon of a boy dragged to death by a broncho. At Lost Springs, Centennial, Elk Mountain and Arcola the Sunday-school missionary was the first on the field. General Assembly has been overtured to set aside another presbytery to be called Laramie, to include all the region southwest of Laramie, along the Union Pacific. This will make three presbyteries at work in Wyoming—enough for the organization of a synod.

In all of this work the Sunday-school missionary has been the pioneer opening the way for the pastor evangelist and the home missionary.

Idaho

Idaho is in the front rank of the states showing the largest percentage of increase in population during the past decade. It is one of the three states whose population increased more than one hun-

1. Mr. William H. Schureman.
2. The mountain stage coach frequently used by the Sunday-school missionary.
3. Home built of bottles, where the Sunday-school missionary is frequently entertained.
4. Rev. Hugh W. Rankin.

dred per cent. It is only recently, however, that the rush of immigration to Idaho has been large enough to attract special attention. The statistics published by the transcontinental railroads showed that more than one hundred thousand new settlers came into Idaho, western Montana, Oregon and Washington within six months, at least one half of them settling in Idaho. The numbers are not decreasing.

The magnitude of the government irrigation scheme for Idaho will be seen in the following, quoted from the government engineer in charge:

> This area is more than twice as great as the Salt Lake Valley of Utah. It is greater than the area of land irrigated at the end of the last decade in any of the arid states of the West, with the exception of Colorado, California and Montana. Owing to climatic conditions which prevail throughout these valleys and the character of the soil, the tendency is toward a subdivision of the land into small farm units, which insures a dense agricultural population, intensive cultivation, and the very high returns which will follow scientific agriculture. This area should support a population of at least three hundred thousand people.
>
> Summed up briefly, the projects contemplated by the government in this state provide for the reclamation of about six hundred and fifty thousand acres of desert land, and the regulation of the water supply for nearly as much more.

The greater number settling in these lands are people of small means, but honest, upright and industrious. Among them are school-teachers and employees in stores and factories, whose health has

broken and who are compelled to seek a living in the higher altitudes and pure air of the mountains and plains. Many have a hard struggle to make a living until they get their land under cultivation.

New Settlements

Rev. Hugh W. Rankin for many years has pioneered this vast stretch of country for the kingdom. The triumphs of his faith have been many. Rarely will one find a man so well adapted to frontier missionary work. Nothing seems too difficult for him. No discouragement overwhelms him; indeed his Christlike spirit seems to disarm opposition wherever he goes. Largely through the results of his labors the erection of the Synod of Idaho was made possible.

He writes:

> We meet some very pathetic cases. Some of these localities are far removed from civilization. I organized a Sunday school in a little shack consisting of one room with a lean-to on one side for a kitchen. The occupants of that humble home were a young man and his wife recently from the East, not very strong physically, and possessing but little of this world's goods, yet refined Christian people. They had taken a homestead in this new country and broken up a few acres of land, hoping to make themselves a home. Within a radius of three miles I found several more families. Among them were three Presbyterian and Congregationalist families. Some had no church affiliation, but all were anxious for a Sunday school. When we organized the school, about twenty persons were present. This was their first gospel service and it was deeply appreciated. With tears of joy the people expressed their gratitude and urged me, if possible, to come again soon.
>
> After traveling eighty miles by stage and twenty-five

miles on horseback, we came to a mountain hamlet at an altitude of nine thousand feet. Here were thirty or forty miners, and five or six families with several children. We invited them to a service in the evening in the little log boarding house, the only available place to meet. Nearly the entire population was present. Before the meeting began a boy inquired as to the nature of the meeting. I told him it was a meeting where he would hear about a Saviour, and what we must do to be saved. He looked at me intently for a moment, and replied, "A Saviour; who is he? I never heard of a Saviour." This boy had grown almost to manhood in this mining camp and had never heard of a Saviour. One of the miners said to me, "I have lived here fifteen years, and this is the first gospel service ever held in this camp. You are the first missionary to come in and speak to us."

During eight years twenty-four Presbyterian churches have grown from one hundred and three mission Sunday schools.

The development of the church at Twin Falls, Idaho, is an illustration of the immediate results which may be expected from pioneer work in this state. Eight years ago Twin Falls was a sagebrush prairie. It now has a population of six thousand. There is a Presbyterian church of three hundred communicants, which contributes liberally to the boards of the church and raises over four thousand dollars a year for congregational expenses. At Pocatello, four weeks after the Sunday school had been planted a church was organized, two thousand dollars subscribed toward a chapel building and six hundred dollars for the support of a pastor. These are not exceptional cases. They represent the natural development of the pioneer Sunday-school mis-

sionary in new localities, where a church organization is possible, and show conclusively the value of the Sunday school as a missionary agency in finding and holding these places for Christ. It is the Sunday-school missionary who discovers the strategic points, leading forward the home mission forces to take possession.

Additional Workers Needed

This field suffers sadly from the lack of workers. A strategic field such as Idaho should be manned by two or three times the present number of missionary pioneers to seize the outposts and hold them for the church. May God speed the time when more of those to whom he has committed large means may understand the responsibility of their possessions and pour out liberally of their gold and silver to support missionaries in such fields as this. Why should the church hesitate in the face of such an opportunity? Christ's kingdom will come and America will be his, but he has given to some the privilege of helping largely. Will they accept it?

Utah

Utah develops far less rapidly than Idaho, mainly because of the blighting influences of Mormonism. Seventy-five per cent of Utah's population is Mormon. Here the work is exceedingly difficult, and many a home mission pastor has passed years of apparently fruitless labor in ministering to small and discouraged flocks. Through the medium of the mission Sunday school, however, many victories have been won which otherwise would have been impossible. Recently, in one town of two thousand people, of whom less than fifty were Gentiles, a

mission Sunday school was organized which has since developed into a church. This would have been impracticable if an attempt had been made to start the work by holding regular preaching services. Similar work was done at Ferron, Utah, where the home mission forces are now in charge and are conducting a day school in addition to a flourishing church.

Mormonism

The only hope of redeeming this benighted region is to win the children. The Mormons realize the value of work for children, and they give strict attention to it. If the Church of Christ will rise in its power and support a vigorous and persistent campaign to teach the gospel to the children of Utah through the extension of Sunday schools, we may reasonably hope to check the advancing influence of this deadly foe of truth and righteousness. If we are indifferent, we shall surely awaken in a not far distant future to face far more serious conditions. When Mormonism shall have spread over this entire region with its withering influence, opposed to the genius of true Americanism and setting itself up in defiance of our laws and institutions, it will be too late. The task is one that demands attention now; and all the missionary forces are ready to coöperate in an aggressive campaign, as rapidly as the men and means are provided.

Shall we not find in the Sunday school an effective agency to help in stamping out this evil?

THE SOUTH AND SOUTHWEST

A denomination which stays with the people in their days of adversity is the church of their choice in the years following. In proportion as a mission board provides for rural communities is its later work in the cities prosperous. City churches are largely built up out of small towns. A general officer of a prominent body complains that in a wide section of the West his church is almost without a following. He gives as a reason their pioneer neglect of rural communities there. The type of Protestantism to which the Southwest will respond and which will become the church of its adoption, is the type that not only selects advantageous centers where conditions are least primitive, but which also starts with the people at the bottom and builds itself into their daily stress and struggle. Whatever church is to figure largely in the Southwest must begin now. It must invest largely and contribute its highest type of men. It will reap what it sows. A hesitating administration will prove disastrous.—*Ward Platt.*

CHAPTER VI

THE SOUTH AND SOUTHWEST

This section has been combined to form a district under the direction of a superintendent located at Nashville, Tennessee. It includes the work among the mountaineers, and the more extensive work in the new and rapidly developing southwest.

THE MOUNTAINEERS

The Southern Mountaineers

The mountaineers present one of the most interesting studies of all mission fields in the homeland. They live on the hillsides and in the quiet valleys of the southern Appalachians, extending through nine states from the southern border of Pennsylvania to the northern counties of Georgia and Alabama, covering a region about six hundred miles long and two hundred miles wide. In the more than two hundred counties included in this area about four millions of people are dwelling, a population seemingly large, but comparatively small considering the large territory.

The situation of these hardy people has been described in these sentences:

> The tide of westward emigration flowed over the southern Appalachians, but ebbed away from them as the advancing flood flowed westward. Domestic emigration and foreign immigration alike pushed on toward the magic West. The Civil War served also to divert attention from

the mountain ranges of the South. And so the nation went on about its toil and expansion, practically oblivious of one of its most valuable possessions. The southern mountains were for a long time almost as much a *terra incognita* to the American people as was the far northwest before the Lewis and Clark expedition.

And as the entire section rested in seclusion from the nation's knowledge, so did each part of the purely mountain region live in practical isolation from the rest of the section. There were no pikes or well-built highways; oftentimes only bridle paths led from settlement to settlement or from cabin to cabin. There are almost no natural lines of travel or transportation, such as are so liberally afforded in the northern Appalachians by navigable rivers and lakes. For several hundred miles north and south no railroad crossed the mountains. Even at present there are many counties that are not entered by a railroad. During the rainy season, travel even by horseback is difficult in the mountain recesses.

Thus the mountaineer's horizon was limited by the summits that rose on every side, shutting him in from the rest of the nation and forcing him to find his world in his own small neighborhood. And so the mountains have merely rested in what Ruskin would call their "great peacefulness of light," unknown and unknowing so far as the outside world has been concerned.[1]

The ancestors of the mountaineers were almost wholly Presbyterian, Scotch-Irish largely, with a considerable contingent of Germans and a much smaller company of Swiss, Dutch and French. Owing to our neglect they have drifted from us, yet without us they have maintained a limited knowledge of God's Word.

They are all farmers. Usually the valleys are

[1] Rev. S. T. Wilson, D.D.

very narrow and often the mountain sides are too steep to be plowed. So the corn must be planted and cultivated with hoes, which are handled by women and children as often as by men.

Long distances and rough roads deprive the husbandman of that strong incentive to industry—a market for his products. So the people have settled down to raising no more than enough, for they say, "Enough's a plenty." Consequently the majority of the people in the back counties are very poor, living in small cabins, often of a single room and sometimes windowless.

The opportunities for getting an education have been small, but—with few if any books, and no papers—the demand for an education has been smaller, for the mountaineer can hoe corn, trade horses and even preach without "larnin'." One such thus announced his services, "Come to meetin' to-night; you'll hear the pure gospel, for the man who's goin' to preach hain't got a smidgen of larnin'."

Supreme Need

The one supreme incentive needed by these people is found in the Sunday school, which brings to the people the Bible and helps in its study, giving both the ideal life and the impulse toward it. Everybody, old and young, attends the Sunday school. It restores the sanctity of the Sabbath, it stirs the people to searching the Scriptures for themselves, to discover its truths and to apply these truths to their lives. Now that there is something in their hands to be read, many of the older people learn to read. One Sunday-school superintendent said: "When

Brother Baxter (one of our Sunday-school missionaries) came to our settlement we knew nothing about Sunday schools. He asked me to be superintendent; I couldn't read, but I was willin'. Now I can read the Bible as well as common readers." Dozens in our Sunday schools can give similar testimony. As a result the day schools have a larger and more regular attendance. For these better teachers are demanded; the desire is for those who can help in the Sunday school. The bare walls of the houses are decorated with Sunday-school picture cards; the people begin to dress better. One superintendent of a new school came five or six weeks in his shirtsleeves, overalls and bare feet; the secretary, a woman of about forty, came in her bare feet, but soon the superintendent had on new shirt, new trousers and shoes, and the secretary had a new hat and a pair of new shoes. The Sunday school incites to better things in every direction. One old man said, "I'm mighty glad you come, you done a heap for my old woman (she was converted), and you've raised the price of land."

Among the mountaineers, as elsewhere, the Sunday-school missionary has a distinct task which he can carry forward alone if need be to the point where churches are organized and buildings erected for them, and the way fully prepared for the home missionary. Through the labors of these workers twelve hundred mission Sunday schools have been organized in this vast region. Out of these schools seventy-two Presbyterian churches have developed.

Developing Workers

Many of the schools, however, may never develop into churches, but when we consider that in many cases they stand as the only influence for righteousness, it will be agreed that their faithful officers and teachers are doing a work that will count for eternity. One of our most successful mountaineer Sunday-school missionaries came from an obscure mountain Sunday school. There, under the faithful teaching of a consecrated woman, he found Christ and was led to devote his life to saving other mountain boys and girls. Several successful Presbyterian ministers, who have been called to become pastors of prominent churches, found the impulse toward the service of Christ in one of the little mountain Sunday schools, meeting perhaps in an old log district schoolhouse.

A Sunday-school missionary who has labored for many years in the mountains of eastern Kentucky, writes:

Helped Into a Useful Career

In the past twelve years there have gone out from our work here about fifty men and women who are now holding lucrative positions in seven or eight different states, and are doing excellent Christian work. This is hard on the work here, for just as soon as the boys and girls are educated enough to do Sunday-school work, and become of age, they leave home and seek associations more congenial to their new life. Never has one whom we have brought up in the Sunday school brought dishonor upon the work, but wherever they have gone they have been noted for their strict adherence to the teaching of God's Word.

During the few months of Sunday school held under a tree at Upper Chloe, two young men were led to Christ. They came to Pikeville to school, and to-day one is county

superintendent of public instruction here in Pike County, and the other is in business in Cincinnati, with a large income.

A West Virginia missionary says:

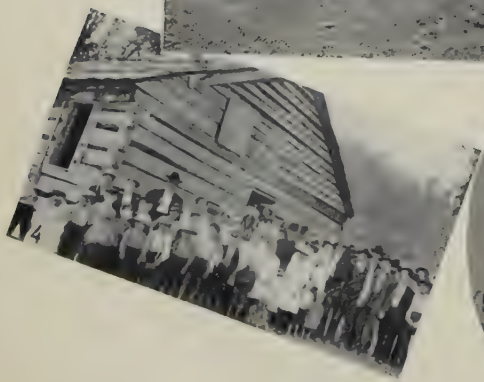
When I think of the two hundred and eighty workers and seventeen hundred and fifty pupils in these neglected localities on my field—when I think of them located in little schoolhouses almost without equipment—when I look into the bright, eager faces of those who are hungering and thirsting for the glad tidings, I say there is no work that pays so rich dividends as the work of the Sunday-school missionary. Dividends in workers—men and women trained up for God and Christian citizenship.

Think what this means to the future of this region. Is it not to the lasting credit of our church that she sends forth messengers to perform this Christlike service?

A Faithful Worker

In studying the conditions and the progress of missionary effort in this field, mention should be made of the noble and self-denying labors of Dr. Christopher Humble of sacred memory.

In 1895 the Board of Publication and Sabbath-School Work first secured the services of Dr. Humble, placing him in charge of Sunday-school missions among the mountaineers of West Virginia, Kentucky and Tennessee. For fourteen years Dr. Humble labored faithfully in that field, living the life of the people in those mountain fastnesses, and ministering to their needs in many ways. With rare patience, with sweet and gentle spirit, and yet with a firmness born of true conviction, this man



1. Rev. W. A. Provine, D.D.
2. A mining town in the Southwest.
3. A mountaineer's home and family.
4. A mission Sunday school in the Kentucky mountains.
5. Rev. Christopher Humble, M.D.

of God wrestled with the difficult problems confronting him. The mountain work in those days was not yet organized.

With the aid of the missionary funds of the Board he succeeded in gathering a force of eighteen or twenty Sunday-school missionaries, locating them at strategic points. From their labors the results have been truly marvelous. Dr. Humble also originated the plan, and organized the work, of the women Bible readers of the Woman's Board of Home Missions, whose labors have been blessed of God in following and developing the missions planted by the Sunday-school missionaries.

Dr. Humble was beloved by all the mountaineers. He understood them, and they trusted him implicitly. Many benighted souls in those dark mountain cabins found peace and freedom, as the light of God's love dawned upon them through the Christ-like character and faithful words of this man, who opened the Book to them and gently led them out of their ignorance and superstition. The memory of this hero of the Cross remains fresh and honored among these appreciative people.

This was his appeal in their behalf:

> Long these people have waited, silently except to God. Is it for the Presbyterian Church they are waiting? So God's providence seems to say, for truly its word is, "Behold, I have set before thee a door opened." Shall we enter while the door is open, or shall we permit this noble people at our very doors, now awakening, to be the prey of immorality, Mormonism, or other forms of godlessness? May the voice of God move our church and move her now to the rescue of our mountain brethren and their children.

THE NEW SOUTHWEST

It has been truly said that "if American Protestantism were to center in the Southwest all its missionary energies now employed in different parts of the United States, it would find there an ample field."

In our view of the Southwest we must make a comprehensive survey of a vast territory. The states included are Arizona, New Mexico, Arkansas, Oklahoma, Texas and the western section of Louisiana, with a total population of over eight million. In missionary literature we have grown accustomed to refer to this immense field as "The New Southwest," mainly because of the amazing progress of its development during the past decade.

Growth

The population of Oklahoma has grown in ten years from three hundred and ninety-eight thousand to one million six hundred and fifty thousand. Texas added nearly a million in a decade. Arizona and New Mexico almost doubled their population during the same period. Never has our country seen such rapid development of new land. Towns and villages spring up as though touched by the magician's wand. The railroads report overloaded trains carrying home-seekers into this new land of promise. Section after section carried thousands into the rich and well-advertised Pecos Valley, where men and women from every walk of life hoped to find health, wealth and happiness. One hundred thousand a month was the rate of increase in population during the flood tide of emigration.

The immensity of this region is well described by Dr. Strong:

> Place the 50,000,000 inhabitants of the United States in 1880 all in Texas, and the population would not be so dense as that of Germany. Place them in New Mexico, and the density of population would not be so great as that of Belgium. Those 50,000,000 might all have been comfortably sustained in Texas. After allowing, say 50,000 square miles for "desert," Texas could have produced all our food crops in 1879—grown, as we have seen, on 164,215 square miles of land—could have raised the world's supply of cotton, 12,000,000 bales, at one bale to the acre, on 19,000 square miles, and then have had remaining, for a cattle range, a territory larger than the state of New York. Place the population of the United States in 1890 all in Texas, and it would not be so dense as that of Italy; and if it were as crowded as England this one state would contain 129,000,000 souls.

This region presents a most inviting field for pioneer missionary work. Here the work must be done from the ground up. It is distinctly a work of foundation-laying, and the Sunday school is the most effective agency through which to do it. The people who are making their homes here are absorbed in the struggle for existence. They have no money to support a church and a settled pastor if religion were brought to them in that form. But they welcome the Sunday school, and will gladly send the children, besides helping in it themselves. It makes no financial demands upon the community, but it is the wedge which opens the way for the church and makes its necessity felt.

Arkansas and Texas

County after county may be found without a single minister of the gospel. One correspondent writes of a section of Arkansas comprising sixteen counties with but five ministers. Seventeen counties in eastern Texas have but ten active ministers. Amarillo Presbytery comprises forty-six counties in the state of Texas and covers forty thousand square miles. Think of a single Sunday-school missionary working that vast region! Until a few years ago these wide extending plains were in the hands of the cattlemen, and were used as ranches for cattle. Now, they have undergone almost a complete change, having been in late years cut up into comparatively small farms and settled by the thousands of home-seekers that in the last few years have left the older settled parts of our country to seek their fortune in this promising section. Railroads are crossing and recrossing this new country, and numerous towns and cities are springing up like magic in every direction. Our church has organizations in nearly half of the county seats. Less than half of these churches have their own Sunday schools. The future of this very interesting new country—a rich agricultural district larger than many of the eastern states—is uncommonly promising, and its occupation by the church presents a strategic opportunity to us to accomplish a great mission. The public schoolhouses springing up everywhere stand with open doors to the Sunday-school missionary who gives the scattered children of the plains the opportunity for the regular, systematic study of the Word of God.

Oklahoma

A similar story of marvelous growth may be told concerning Oklahoma. A few years ago its thirty-nine thousand square miles were alive with cattle. There were no settlements, save now and then a cowman's ranch with his cowboys and the Indians. All this has undergone a change, as if by magic. To-day civilization rules supreme.

The church has met the demands of development in the cities; but in smaller towns and in the country the work is far behind. There are small settlements off the railroad, many of which have never been visited by an ordained minister.

A Sunday-school missionary whose field covered more than seventeen thousand square miles of eastern Oklahoma, traveled nineteen thousand miles by team and afoot during two and a half years of labor. He visited two thousand five hundred families, preached two hundred and forty times, distributed three hundred Bibles, besides a large number of religious tracts, and organized twenty-five Sunday schools, all of these being located in districts where the people were entirely destitute of any religious influence. It is estimated that three fourths of the men and boys, and one half of all the people are outside any religious body.

What is to become of the children growing up under such influences and with so few advantages? The Sunday-school missionary is the only man who goes forth with a special message for the children —the message that lifts them up and inspires them with hopefulness. How shall we determine the character of the future men and women of Okla-

homa but by the religious training the children of to-day are receiving?

This entire district is under the supervision of a district superintendent, Rev. W. A. Provine, D.D., with headquarters at Nashville. Dr. Provine entered upon his work subsequent to the union with the Cumberland Church. He had long been identified with the Sunday-school work of that denomination as the president of its Board of Publication for a number of years, and was the beloved pastor of one of its flourishing churches. His ripe experience and his familiarity with the conditions throughout the South and Southwest have made him one of the most efficient of the Board's field superintendents. His capacity for leadership is unlimited, and the pastors as well as Sunday-school workers in that vast region look to him for inspiration and stimulus in their efforts to possess the field for Jesus Christ.

Arizona and New Mexico

Arizona and New Mexico have entered statehood. They present a fertile field for missionary effort. One Sunday-school missionary, who has been laboring alone in that great field for several years, describes the situation thus:

> It is conservative to estimate that 25,000 people came to us in 1910 and 1911, and they are permanent settlers, having come to take advantage of the large opportunities provided by the government in its improved irrigation system. Salt River Valley alone gives us 250,000 acres, all ready now for settlement, Imperial Valley, watered from Laguna dam, gives us the advantage of 150,000 more acres, which will have abundance of water in the next six months; Casa Grande Valley with its 75,000 acres is to be watered

from the Gila River, and more than a half-million acres of other lands like San-Simon and Sulphur Springs Valley, and numerous other tracts where they anticipate watering from pumping plants, small streams and mountain watersheds will give resources for the largest agricultural claims in the United States.

Arizona has reached the point where it does not depend on mining for thrift; mines have always been an uncertain quantity. We have one mine in the state where we thought we could do good work; for the company refused to have liquor sold on the ground. But they were just waiting for their price, for a man has purchased from the company the right to sell liquor, and pays the company fifty cents per head for every man working for it; this amount he pays every month. Fifteen hundred men were at work when the contract was made, and the camp is growing. No difference what a man's attitude to the business of selling whisky is, if he works for this company, he is sold for fifty cents per month to support the whisky business in that camp. Sunday-school work is pretty hard in that town. Though they have two thousand people, there is no church.

The need of a Sunday-school missionary is great here for the reason that these people now coming in want religious services and yet cannot have churches and pastors. It takes much preparatory work before they can have these privileges. Schoolhouses have to be built for the education of the children, while the bread earner must keep busy at his post to support his family till he gets his ground in condition, and water for it so that he can raise a crop, and in this time a pastor in such a territory would suffer for want of support. The Sunday-school missionary will organize a Sunday school in that schoolhouse and visit them as often as he can and hold services for them till the community is sufficiently strong to have a church building and a pastor.

The Sunday school has met the needs of rural districts. In such places I have organized over sixty Sunday schools,

and from these schools there have developed twelve churches and nine of them have built chapels.

Only one church of any denomination has come from other work than his own in seven years.

Mining Camps

The same missionary tells in his characteristic, breezy fashion a most interesting story showing something of the lights and shadows of missionary life in this needy region:

Miami is a good example of what Sunday-school work can do to meet the needs of rural communities. It is twelve miles from Globe and had about a thousand people before anyone ever preached there. No railroad had yet reached it; there was no hotel, and scarcely a place to eat. Visits had to be made to the kitchen door, and they had to be very short. There was no place to preach, not even a schoolhouse. The stage made the round trip in the day time and night was the best and only time for a service. I asked for the privilege of holding a service out of doors, and was told I could do so if I wanted to take the risk of getting an audience. I drove out from Globe so that I could return to a place to sleep. That night I had a large congregation. I found that no one would entertain a Sunday school in his house. I asked them if they would read Sunday-school papers if I would send them to their homes. They said they would. The next trip I found a lady who was willing to take the school as long as she stayed in camp. While she was getting ready to move, the missionary was busy with the company and finally succeeded in getting them to build and equip a little chapel for the Sunday school.

In Miami Flats we have a church building worth $2,000 and a membership of nearly one hundred and fifty and six Sunday schools, all within a half-hour's walk.

The rural Sunday school has met the need of all of the waste places in the southwest for many years. I know

of one Christian family living one hundred and twenty miles from a railroad station. The father superintends the Sunday school, buries the dead and by virtue of his civil office—performs marriage ceremonies. I know a lady in one of the small camps in Arizona, who—so far as I know —is the only Christian in the camp. She is superintendent of the Sunday school and is called on to conduct funerals. One day she was asked to conduct the funeral of one of the roughest miners in camp.

Some of our rural Sunday schools have arrangements by which members are received on the visit of the general missionary and enrolled on the books of the nearest church. The pastor sends them encouraging letters occasionally, stimulating them in their Sunday-school work.

Whitening Fields

Rightly administered, and with an adequate investment of missionary funds, the religious development of the Southwest should keep pace with its growth in population. The moral sentiment is there and it expresses itself in no uncertain terms. This is the section that has set the pace for the older parts of the country in stamping out the saloon. They have grappled with the problem fearlessly, and at the very outset Oklahoma took its place in the ranks of prohibition states. Texas has expressed her desire for the overthrow of the liquor traffic, eighty per cent of the state being "dry" territory. Arkansas has driven out the saloon from sixty-three of her seventy-five counties. Arizona and New Mexico both have effective local option laws. Should not the church with all its mighty force of men and means follow up this advantage? This is no time for begging for paltry hundreds; the need demands thousands. There should be an

outpouring of every available dollar of misssionary money, investing it, with a deep-rooted faith in God's blessing, for the support of workers to evangelize these "waste places."

In the older parts of the Southwest the Sunday-school missionary finds that while churches have in many cases been organized many years ago, they have never had Sunday schools. This condition revealed itself especially with reference to the Cumberland Presbyterian churches which came into our Assembly under the union of 1907. Scores of these churches were without Sunday schools. The call came to the Board of Publication and Sabbath-School Work to send its missionaries into these localities and to establish Sunday schools. Churches which have had an indifferent existence for years have thus been revived, rebuilt and their influence extended since they have established Sunday schools for their children. This is a feature of Sunday-school missionary work which is not met elsewhere, but it is to the credit of our church that we have a force of workers who could awaken these churches to the necessity of caring for the religious training of their youth.

THE PACIFIC SLOPE

I am an ardent believer in the cause of Sunday-school missions and my belief is grounded on a practical experience. While coming into touch with home mission stations, as chairman of synodical committees, in Colorado and Minnesota, I came to see that the pioneer work was really being done by Sunday-school missionaries who were prospecting the territory of new settlements and planting schools where there was a sufficient number of children to permit of organization. Very frequently, for years, the school thus planted provided the only means of grace for the settlers in small villages and country districts. My churches for years have supported a Sunday-school missionary. The dividends are already assured.—*W. H. W. Boyle.*

The field in which this work is being done is the most needy on American soil. It is not in our cities, or in our prosperous rural districts, but in remote places which have no stated means of grace, or those nearer at hand that are inhabited by non-churchgoing people, chiefly foreigners or natives who have so far fallen away from their Christian inheritance as to become practically heathen. Out through these districts the Sunday-school missionary goes, opening schools, holding divine services in schoolhouses, or in homes that are easy of access, visiting from house to house, and spending seven days a week in personal religious work. No one can overrate the result of such activity. Families long weaned from church and religious obligations are awakened, the children are given, for the first time in many cases, religious instruction; and a Christian testimony borne to the careless and wicked which is arresting and, in a large number of instances, must prove transforming. These men are reaching neighborhoods hitherto untouched by our Home Mission Board, and doing it in the most wholesome and practical way.—*John Balcom Shaw.*

The church of God does right nobly, but did any body of people in any age live in such a world at home, and face such a world Pacificward as do we just now? The situation is as glorious as stupendous. Nothing but our best will save other races and ourselves. We rise or fall together. We cannot leave this for another generation. It will be determined before then. The battle is on. America is the fortress. Who wins America wins ultimate world-capitulation.—*Ward Platt.*

CHAPTER VII

THE PACIFIC SLOPE

In the states of Washington, Oregon, California and Nevada, Sunday-school missions has scored many triumphs. It has proven its adaptation to the needs of the mining and lumber camps as well as to the scattered families in the agricultural sections. This work has figured largely also in the development of the cities on the Pacific Coast. A notable instance of this is the Westminster Church of Portland, which was organized as a mission Sunday school in 1889, and which—in June, 1912—laid the corner stone for its new edifice to cost one hundred and seventy-five thousand dollars. Within three years seven Presbyterian churches were established in King County, Washington, and in Seattle and vicinity—as the result of Sunday-school missions. In Spokane, five Presbyterian churches developed within six years, and four in Tacoma. Though the force of workers has been comparatively small the results are large, as we think of the influence which this agency has wielded in planting the blue banner of Presbyterianism in these great commercial centers, and in holding these fields until the home mission reënforcements could come in and take possession.

Washington

The growth of this state is little short of marvelous. Its population in 1900 was five hundred

and eighteen thousand one hundred and three, while according to the 1910 census it was one million one hundred and forty-one thousand nine hundred and ninety. Doubtless the next census will bring it easily to the two million mark. The opening of the Panama Canal will give increased stimulus to the development of the coast states, and there is every reason to believe that the next decade will see even mightier movements in this region than the past with its record-breaking growth. Rev. W. O. Forbes, who for many years has rendered faithful service as a Sunday-school missionary in this state, writes:

The urban population—in towns of 2,500 and over in the state—is 605,530 comprising 27 cities in all, an increase of 166.4 per cent in ten years; while the rural population—all the towns under 2,500 and the open country—is 536,460 an increase of 87.7 per cent. There are 150 incorporated towns in the rural parts. Forty-two of these have a population between 1,000 and 2,500; 45 have between 500 and 1,000. There are 63 towns of less than 500 people with a total population of 120,533. Four hundred and fifteen thousand nine hundred and twenty-eight live in the open country. While the urban population in the whole union increased but 34.9 per cent in the decade Washington urban population increased 166 per cent and while the rural population of the whole country increased but 11.2 per cent that of Washington increased, as stated above, 87.7 per cent. This will show the rapid growth of our state with which we have tried to keep a pace in our missionary activities.

Take Grandview Church for instance. Ten years ago there were not enough people located there to make a voting precinct; now there are over 2,000 people, all in the open country, excepting those in the little town of Grand-

view, where there are 320 people. This town is on a forty-acre tract which was the home of an elder in the Belma church, organized eight years ago in the Belma schoolhouse. In another schoolhouse near by I organized another little Sunday school and church called Calvary. Two years later we consolidated the two, and moved the Belma church building to Grandview. Two years afterwards the consolidated church became self-supporting, paying its pastor a $1,200 salary, enlarged the church at a cost of $3,000, and reported last year a Sunday school of 236 pupils.

Lumber Camps

Some of our best opportunities for work are afforded by the people of the lumber and mining localities. Our church has been particularly attentive here. Some of these towns grow up quickly and make emergency cases. P——, for instance, a mill town owned by the company, grew to a population of 1,500 in one year. There were 1,000 people in it before a Sunday school was organized and I organized that in a mess-house with 83 present. In a month it had grown to 130 and was a well-equipped school with supplies, songbooks and an organ. The company controlled the situation and urged a union church which was finally organized before the end of the first year, a self-supporting church on the plan of the Moody church in Chicago, with a Presbyterian minister as pastor who is still in charge. They now have a church plant costing $5,000, self-supporting, on a salary of $1,200 and manse, reporting a Sunday-school membership of 351.

Out in the foothills, on the homesteads in the dry farming and lumber lands, in the mining and lumber camps, there are children, and many of them, that are without Sunday schools or other gospel privileges. I have preached in local cities and organized schools and churches where the children were growing up, 10, 12, 16 and even 19 years old, that had never been in a church and had never heard anyone preach but myself, and out of these very places have come many of the choicest experiences of my ministry and some of the most promising and permanent results.

Then the foreign population nominally Catholic are woefully neglected in so many of our mining towns.

Work in many of the isolated communities does not always mean permanency, but it does mean blessing. In such places, and through our work, many of our country boys and girls are sent out for an education. Many of these sturdy fellows have gone into the ministry and other professions, and many of the girls have entered on useful and happy lives. I have no patience with the idea that no missionary work is worth while that does not issue in a church, or, when it does result in a church, if it does not promise speedy and permanent self-support.

Oregon

The development of Oregon has not kept pace with that of its neighbor on the north, owing largely to the lack of railroad facilities, but this is now, happily, being remedied. The area of this state is equal to that of the New England States, besides several of the Middle Atlantic States. A single county is as large as the state of New York. It is said that the state of Iowa could be dropped into Oregon without any side of it touching a railroad.

New railroads are now under construction and the future is rich with promise. Large development is certain. Irrigation of arid lands will open large tracts of land for settlement, furnishing many fields for missionary work. One county in eastern Oregon has but two ministers, and several others have but one or two; in some cases the Presbyterian denomination has not a single representative.

The Board of Publication and Sabbath-School Work has six Sunday-school missionaries in this large territory, besides an educational superintendent whose district includes also Idaho and Wash-

ington. This leaves five pioneer Sunday-school workers to occupy the skirmish line, planting the outposts.

Ministering to the Remote Parts

One of our Sunday-school workers, whose field comprises nine large counties in eastern Oregon, relates a pathetic incident which serves as an illustration of the need of Sunday-school missionaries in these remote parts, and the good that is being accomplished through their labors:

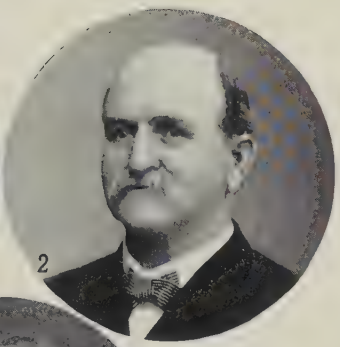
One evening last winter I was called to the long-distance telephone from a distant village, where I had organized a Sunday school, and this is the message I received: "Aneta died to-day; we want to bury her on Sunday. Is it too much to ask you to come?" I answered "I'll come." Next morning at six o'clock I was on the stage, ready for the long, cold ride of fifty-five miles. It was the coldest day last winter, the thermometer registering ten degrees below zero. The stage driver said, "Are you compelled to take the trip such a day as this?" I answered, "Yes; one of our little Sunday-school girls died yesterday and I am wanted for the funeral." He said, "It seems to me it is too much to ask a man to go so far on such a cold day." I said, "It wouldn't be too much if it were my little girl." He said, "That's right." And for a long while the horses seemed to engage his attention. The next day a large company of friends and neighbors gathered and we buried Aneta on a sunny slope in the Blue Mountains overlooking "Camas prairie." There were no dry eyes in that company as we looked on the cold, lifeless form of the sweet little maiden of eleven years that had gone from us to be with the Saviour she had learned to love, and I know of more than one who that day at Aneta's grave gave their hearts to Jesus and have since openly confessed their faith in him. The little mission Sunday school is now an organized church. Aneta's father, mother, two sisters and two brothers, two uncles

and two aunts are members of it. They have a home missionary to preach to them, baptize their children, marry their young people and bury their dead, and it is no longer necessary to send fifty-five miles for the Sunday-school missionary.

The synodical superintendent in Oregon, Rev. James V. Milligan, D. D., is a true pioneer. He has organized the Sunday-school work, missionary and educational, in that synod in a most efficient manner. Not only are the pioneer districts being reached as far as it is possible to do so with his limited force of workers, but he is also coöperating in the plans of the educational superintendent who is doing aggressive work in standardizing the schools throughout the synods of Oregon, Washington and Idaho. Dr. Milligan knows the needs of every part of the field, and he is in the front rank of the missionary leaders on the Pacific slope.

What a blessed thing it is that the Presbyterian Church has an agency through which she can minister to the spiritual needs of such as these. How eagerly these people await the coming of the Sunday-school missionary! Creeds and prejudices are forgotten and all rejoice in hearing the Word as it falls from the lips of this messenger of Christ. They realize the difficulty he has experienced in visiting them; they understand the hardships that he is called upon to endure, and they are grateful to the church that sends him forth upon his mission of love.

California Sunday-school problems in the Synod of California are increasing. This synod, which is com-



1. Rev. George C. Butterfield.
2. Rev. James V. Milligan, D.D.
3. Rev. W. O. Forbes, D.D.
4. The interior furnishings of many mission Sunday-schools from which flourishing churches have grown.
5. The outgrowth of Sunday-school missions in a mining town.

posed of two states, California and Nevada, as large as several large eastern states combined, has a variety of climate and resources making it attractive to people of every nation. Japanese and Hindoos are seeking here a home. Soon they send for their families and friends. Italians and Portuguese are coming by thousands to live in this land of perpetual summer. There is a large rural population throughout the state which is poorly supplied with religious privileges. Throughout this vast territory there are but four Sunday-school missionaries at work, and ripening fields are languishing for the want of consecrated workers. It is estimated that there are one hundred and eighty thousand children in California who are without an opportunity for religious training.

The Sunday-school missionaries are doing their utmost to overtake the need. In some instances, to save time and expense, and because they find it impossible to respond to the many demands for their services, they get into correspondence with the district school-teacher, urging her to open a Sunday school, supplying all the equipment needed free of charge. One of these teachers, in a remote mountain district, replied:

This county is a missionary field, a veritable wilderness. There is no Protestant church in the county outside of the county seat, and the children are growing up in absolute ignorance of Christianity, under the wing of the saloon and gambling den. There is absolutely nothing here to offer the young men by way of recreation or diversion. It is small wonder that we have drunkards and idlers,

gamblers and murderers. The children are given nothing good to ennoble or even occupy their minds. I have made an effort to teach the children of my district something that would be of real help to them and have stirred up the hostility of my leading trustee. In the work of organizing Sunday schools in this county, you can count on violent opposition on all sides. But there are many people who wish religious training for their children and religious life for themselves.

There is a great stretch of territory, sixteen thousand five hundred and fifty-six square miles in area, reaching from the Golden Gate to the Oregon line, with a population of one hundred and ninety-two thousand, of which eighty-four per cent are in the country or villages, many of whom do not know who Jesus Christ is.

The Need

In the oil and mining sections the need of pioneer work is equally pronounced. A Sunday-school missionary visiting among the homes in this region was greeted thus by an anxious mother:

I am glad you were sent to this valley. My boys and girls are worse than heathen in their opinion of God. I have drifted to the Devil. I am a "goner," but I want the children to learn about God and our Lord Jesus Christ. My Tommy went down last night where you were camped, with the cowboy and the sheepherder, just to learn about God. All that he hears from them is swear words. Tommy will go to Sunday school, sir, and you must teach him the Lord's Prayer and the Apostles' Creed. May the blessing of God be upon your reverence, and upon the schools and churches that support you.

This is a region in which Sunday desecration and all the vices attendant upon the lawlessness of

mining camps must be combated. Shall we leave the children of these communities to the poisoning influence of their evil surroundings? We cannot, by any means, escape our responsibility for their salvation.

In this state there should be at least one Sunday-school missionary for each presbytery. The field calls us to a noble task, one that is worthy of the brain and brawn and money of the Presbyterian Church. It is a task for the present generation. Shall the call of the perishing children pass unheeded?

Nevada

In Nevada the work has been largely among the mining towns. The Presbyterians have twice as many churches in Nevada as any other denomination, due to the faithful labors of the Sunday-school missionary. Maine, New Hampshire, Vermont, Massachusetts, New Jersey, Delaware, Maryland and Virginia cover about the same area as the Presbytery of Nevada. There is more than enough "standing room" to accommodate all the inhabitants of the entire globe.

In one district comprising about one fourth of the state there are sixty-three public schools, seventy-six teachers, one pastor and two Sunday schools, with a total membership of about one hundred.

At the close of a meeting an old gentleman passed the missionary in going for his team and said, "I think none of my children ever attended a religious service before." The missionary then said to the wife who stood by, "You will pardon me if I ask how old your children are?" She said, "That one

there is twenty-one; these two are twins, they are nineteen; that one is sixteen." So, for twenty-one years the family had been entirely separated from all religious life. Sometime later those girls went sixty miles to see a railroad—for the first time in their lives.

Future Development

Great irrigation schemes are being projected for reclaiming thousands of acres of arid waste in this state also. The eyes of thousands are turned toward Nevada as an agricultural region. Its development in this direction has already begun and soon the shifting tide of emigration will be moving toward this land of promise, and these desert regions will give place to beautiful fields of waving grain to satisfy the world's hunger. As they come in to take possession shall we not meet them with the open Bible and provide Sunday schools for their children?

California Synod has its own synodical superintendent of Sunday-school work, Rev. George C. Butterfield, who rendered splendid missionary service in Los Angeles Presbytery for a number of years, and who, upon the retirement of Rev. Arthur Hicks, the former synodical superintendent, was unanimously chosen by the synod to fill this important post. Mr. Butterfield is constantly impressing upon the Board the need of additional workers. At least one Sunday-school missionary for each presbytery is his earnest desire. Indeed it is a necessity if the church intends to take advantage of the great missionary opportunity to the seizing of which he is endeavoring to lead us.

Saving the Boys and Girls

On the Pacific Coast we have a mission field equal to that of any other on the globe. If these rapidly growing sections of our country are ignored by the church, what of the future of the boys and girls who are ripening into maturity without any impulse toward religious things? This is a responsibility which we must face regardless of creed, but upon a broad Christian basis. It is a situation which effects us as a nation. If we sow sparingly, we shall reap sparingly. These citizens of to-morrow are forming habits and ideals that will shape their lives for weal or woe. We must remember, too, that they will have their part in shaping the destinies of our national life. Mighty forces are arrayed against Christianity in this region, and we must be the more earnest on that account. It is not a problem that can be solved by a Sunday-school missionary here and there; let us rather consider what can be accomplished by having a sufficient force of Sunday-school missionaries, strategically located who will be on the ground to meet the newcomers with the open Bible; men who will penetrate these mountain fastnesses and establish mission Sunday schools in every mining, lumber and oil camp; men impelled by the resistless force of the love and compassion of Christ whose will it is that not "one of these little ones should perish."

THE NEGRO PROBLEM

Those who have not considered the subject have little idea of the needs and opportunities for Christian work among the negroes of the South.

We are all ready to admit the peculiar claim this people has upon our sympathy and help. In the case of every other race that came as strangers to America, the action was voluntary and was prompted by a hope of bettering their condition; the negro alone was forcibly brought to this country and was held in slavery for more than two hundred years. When he was emancipated some fifty years ago, he was thrown upon his own resources before he was prepared to take care of himself. For generations he had depended upon others, and he was unfitted by temperament and training to stand alone and shift for himself.

By slow degrees the negroes are adjusting themselves to the new conditions and strange environment. In many places, and in the case of many individuals, remarkable progress has been made. This may lead us to hope that in time the entire race will be lifted out of ignorance and poverty, with such exceptions as are found in the case of every race and every large community. But, for the present, very much remains to be done, and constant help must be given to this needy people.—*Alexander Henry.*

CHAPTER VIII

THE NEGRO PROBLEM

This is one of the great missionary problems that is pressing for solution. It is a question that must be faced without bias or race prejudice, and with due allowance for the unfortunate conditions from which the present situation has evolved. These people are with us to stay, and they are becoming increasingly a factor in commercial and secular affairs.

We should remember that the negro is here by compulsion and not by choice. It has truly been said, "He was stolen from his native soil, brought here in bonds and made a chattel." During the years of his freedom the negro has made remarkable progress. With the increasing facilities for educating and training the boys and girls for citizenship, the next generation will show an advance that will amply repay those who have given liberally of their means to provide these advantages.

Not only should we help them in intellectual development, but we should be equally or more aggressive in leading them out of their spiritual darkness into the light of the gospel of Christ. If we would make the negro a useful citizen we must not neglect the emphasis upon the religious side of his nature. We owe him a responsibility in these things which we cannot evade.

Negro Statistics

Nearly eighty per cent of the negro population of the United States live in the country districts. Mr. Murphy, in "The Present South," points out that according to latest statistics there were seven hundred and thirty-two thousand three hundred and sixty-two farms operated by negroes in the South, and adds: "We find that one hundred and fifty thousand southern negroes now own their own farms, and twenty-eight thousand more are recorded as part owners. The value of the property in all the farms operated by negroes at the South was four hundred and sixty-nine million five hundred and six thousand five hundred and fifty-five dollars." He quotes Booker Washington as saying, "Here is the unique fact, that from a penniless population just out of slavery, three hundred and seventy-two thousand four hundred and fourteen owners of homes have emerged, and of these two hundred and fifty-five thousand one hundred and fifty-six are known to own their homes absolutely free of encumbrance." It is these whose homes are in the rural districts that we are endeavoring especially to reach through Sunday-school missions.

Educational Opportunities

Illiteracy among the negroes is about seven times as common as among the whites. This is due largely to the meager educational advantages provided for the southern negro children. An eminent writer, commenting upon this condition of affairs, says:

> One half of the negroes get no schooling whatever. Careful analysis of the reports of state superintendents showing the attendance by grades, indicates that the average child, whites and blacks together, who attends school

at all stops with the third grade. In North Carolina the average citizen gets only 2.6 years; in South Carolina, 2.5 years; in Alabama, 2.4 years of schooling, both private and public. In the whole South the average citizen gets only three years of schooling of all kinds in his entire life; and what schooling it is! This is the way we are educating these citizens of the Republic, the voters who will have to determine the destinies not only of this people, but of millions of others beyond the seas. But why is it that the children get so little education? Have we no schools in the country? Yes, but what kind of schools? In these states, in schoolhouses costing an average of $275 each, under teachers receiving an average salary of $25 a month, we have been giving the children in actual attendance five cents' worth of education a day for eighty-seven days only in the year.

From these facts we can appreciate something of the conditions under which the negro boys and girls are growing into maturity. The president of one of the Presbyterian schools in North Carolina, in an earnest plea for the Christian education of the negro, writes:

Better Citizenship

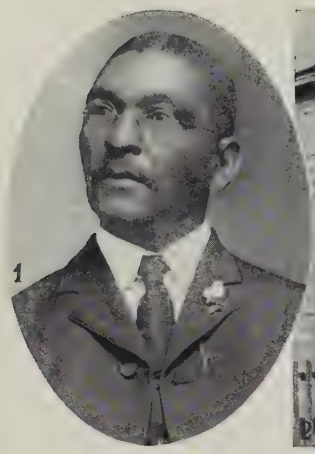
The only sane thing to do under present conditions, is to prepare this great mass of people for the higher and better type of citizenship—a citizenship builded upon righteousness, truth and equity, a citizenship that is pure and honest, sober and upright. The secret of such preparation is Christian education. This utterance is not prompted by any feeling of prejudice, or failure to recognize the value of public and state schools, and industrial training in the uplift of the negro, but because it is our deepest conviction that intellectual and industrial training alone, unaccompanied by Christian influence, do not contribute all the elements essentially needed to produce the highest type of citizenship.

But how shall they receive the impulse toward these higher things? How shall they be inspired with the ambition for education, and who shall open their blinded eyes to see the vision of hope and promise which is thus presented to them? Here again the Sunday-school missionary work of this Board operates most effectively. Boys and girls whose lives are being spent among degrading surroundings get a glimpse, through the mission Sunday school of a world of purer, better things than that to which they have been accustomed. Through the visits of the Sunday-school missionary many of them are filled with the desire to rise above their lowly condition and to fit themselves for a useful career.

According to the last census there are about seven million negroes in the states south of the Potomac and east of the Mississippi. In these states there are nearly three million negro children of school age.

Religious Conditions

It is estimated that only one in ten of these children has the opportunity of religious instruction. A recent report tells us that a single county in Georgia, where there are at least twenty thousand negroes, has but one Sunday school and no churches for colored people. Manifestly there is but one way to meet such a deplorable situation. Mission Sunday schools must be established and maintained among them. This is the most economical form of evangelization, and it has the advantage of adaptation. Moreover, it does not require the services of an ordained minister nor the use of a building, especially designed for its purposes. In many a



1. Rev. George T. Dillard, D.D.
2. Sunday school organized and chapel erected by a North Carolina missionary.
3. Teacher-training class organized by Sunday-school missionary, William H. Jackson, in a negro mission school in North Carolina.

humble cabin home groups of negro children have learned of Jesus and have committed their lives to him. From such beginnings many have gone forth as teachers of others of their own race, and so the good seed, sown ofttimes in tears and discouragement, is multiplied an hundredfold.

Twelve colored Sunday-school missionaries are organizing more than one hundred Sunday schools a year among the colored people, and are gathering into them not less than four thousand teachers and pupils.

The entire negro work in eleven states in the South is being efficiently directed by Rev. George T. Dillard, D.D., a recognized leader among the workers of all denominations. With rare discrimination, he selects workers who are peculiarly adapted to this form of missionary service and trains them in their duties. He has organized the work in such a way that permanent results have followed the missionary labors of his helpers in the various fields under his supervision. His influence counts heavily in the development of the church's plans for advancement among these spiritually benighted people.

Foundation Work

Thus Sunday-school missions among the negroes lays the foundations for the work of the Freedmen's Board, in its school work. Likewise it prepares the way for the coming of the settled ministry which also is provided by that Board. Before a Presbyterian church can be organized much preliminary work must be done. It would be folly to enter a negro community and attempt at once to organize a church or to establish a day school.

It is this foundation work, therefore, that has been committed to the Sunday-School Board. The stories of destitution that come from the Sunday-school missionaries are appalling. Here is one:

I have just organized a school in one of our famous turpentine districts. Out of more than thirty present only two girls and one married woman could read. In the entire settlement of more than twenty-five families, only two men can read. Our organization was a success. We met in an empty "shanty" with one seat, which was made by taking a board out of the floor. This was soon filled, and others, old and young, had to be seated on the floor. The anxious faces of the children, beside the dissipated faces and blank expressions of the parents presented a most pathetic contrast. This is a bad community; they drink and gamble and fight all day Sunday. They don't take to strangers at once, especially if they think they come to help them. This sounds strange, but it is true. I made three visits before I could get any attention whatever. On my fourth visit they flocked around me for tracts, cards and papers, as if I were distributing bread and meat for their bodies. God went before me, and the work is in his hands.

Another of these workers writes:

Ignorance and Destitution

I went fifteen miles through the country to Chatsworth, Georgia, and other sections of Murray County. My purpose was to look the field over and organize a Sunday school if the way was clear. This section of Georgia is considered unsafe for colored strangers, but we went in God's name and came out unharmed. I found the people in very poor circumstances and in great need of Sunday school and church. Gathering the children together, I asked about Bible characters. After explaining the word "meek," I asked, "Who was the meekest man?" One an-

swer was "colored folks." Several answers of this kind were given. When I told them "Moses," they were eager to know where he lived. Some then thought that I referred to "Uncle Moses," an old man in their community.

This missionary work is bearing fruit, not only in changed lives but in changed communities. From the Sunday schools organized by our colored missionaries not less than two hundred churches have sprung, three fourths of these being Presbyterian.

This is well worthy of note, in view of the fact that the number of our missionaries in the South is so small. If twelve Sunday-school missionaries, working at so great a disadvantage, could accomplish so much, what would be the result if the force was largely increased? What could the church do better than to enlarge its missionary efforts in behalf of these needy ones?

Where, in our land, is this kind of work more needed? Where would the same investment of money produce better results?

OBEYING THE GREAT COMMISSION

The possibilities of Sunday-school teaching have not been reached, because the leadership of the Sunday-school forces is too often conservative, timorous and prejudiced. This situation, however, is rapidly changing, for the Sunday-school leadership of the country is taking advanced ground as to the place of the Sunday school in the solution of all the problems of the church. The new graded courses are built with the one distinct purpose of training a generation of Christians for faithful and efficient service. This will be a great help, for the essentials for building the rural community are in the Sunday school, which is interdenominational. It is an elastic and an inexpensive medium of religious work, and its appeal is to the young.—*Warren H. Wilson.*

CHAPTER IX

OBEYING THE GREAT COMMISSION

A prominent secular journal is quoted as stating that nearly seventy per cent of the population of the prairie states never enter the door of a church, and that at least one half of the children are without Sunday-school instruction.

In the foregoing chapters this has been reduced to specific terms as we have studied the work of Sunday-school missions in operation on the field.

Home Missions

Let us recapitulate. This is home missions in its highest sense. Yet it is quite distinct from home missions as the term is understood by our Home Mission Board. It is the business of that Board to organize Presbyterian churches and to aid in the support of settled pastors for them until they become self-supporting. The work must of a necessity be denominational in character. Sunday-school missions includes all the work preliminary to the organization of a church; the visitation from house to house, disarming opposition; the establishing of a Sunday school; the selection and training of workers for officers and teachers; holding evangelistic services, and gathering a nucleus of converts for a church organization in cases where the community warrants such an organization.

The tendency of the Sunday school to develop into the church is largely due to the reflex influence

which the school exerts upon the community in which it has been planted. When a Sunday-school missionary sets about organizing a school he searches for officers and teachers. His call often arouses persons, who, in former homes, have confessed Christ, but who, in a new neighborhood, destitute of churches, have relapsed by degrees into indifference. The Sunday school gives to such persons Christian work to do, and a common center of effort. It promotes among them Christian fellowship, and quickens their perception of Christian duty. It brings them to a new realization of the value of a church home, and of the ordinances of the Lord's house. These things all tend strongly toward church organization and the establishment of the stated ministration of the gospel.

On a Broad Catholic Basis

It should be remembered that while much of the work of Sunday-school missions results in Presbyterian churches, it nevertheless operates upon the broad evangelical basis of providing the opportunity of religious teaching to every boy and girl who is without it; to nurture and develop the mission Sunday schools thus organized to their highest possible efficiency and influence, irrespective of denominational outcome. It is a fact that cannot be gainsaid, that the church that cares for the spiritual welfare of the people in the day of small things is the church to which they will cling in their days of prosperity. The boys and girls who go out of the little "Bible" school organized by a Presbyterian Sunday-school missionary, on the prairie to begin their career of business life in the city, will

almost invariably seek out a Presbyterian Sunday school. When the time is ripe for the organization of a church in one of these little communities, the fact that the Sunday-school missionary who has been caring for their religious welfare is a Presbyterian, weighs heavily in favor of a Presbyterian organization, though the majority may have had a predilection in favor of the Methodist, Baptist or some other church.

The success of this work is largely due to the fact that it enters a community with no other purpose than that of the Great Commission. In this, Sunday-school missions occupies a unique position among the missionary forces of the twentieth century church. It can go where others would be denied. Its plea is for the study of the Word. It is one of the broadest missionary agencies of modern times.

Winning the Children

One godly man or woman is enough to begin its work, and a half-dozen children furnish a sufficient nucleus for a promising organization. The Sunday school arouses less antagonism in an irreligious community than any other form of Christian work. Indifferent parents seldom object to their children being helped in a way that gives no trouble to themselves. It appeals to children, because the child is naturally more reverent and more teachable than the man, and more susceptible to the awakening touch of personal influence. A kind teacher finds ready access to the heart of a child. The child finds in the Sunday school new objects of interest and thought, and is refreshed by contact with those

whose concern for his welfare he knows to be genuine.

Having established these principles, and their effectiveness having been demonstrated, is not the time ripe for a forward movement on the part of the church is behalf of the children of America?

The motive, after all, which must move the church, is not proportionate giving nor systematic giving. It is not incited by mere duty nor the needs of others. These are all important and would be sufficient if there were not a greater; but overshadowing and including all these is the desire and direct command of Jesus, "As the Father hath sent me, even so send I you." This command is personal and complete. In one way or another we are asked to invest self. The nature and extent of that investment is seen in the manner God sent Jesus into the world. Note the "as" and "so" of the commandment. The second equals the first.[1]

The Call of the Master Teacher

We know the need; it is at our very doors, and we cannot escape it if we would. The vision of Jesus who calls us to this service is before us. We see him as he sets a little child in the midst of his disciples, and says, "It is not the will of your Father who is in heaven, that one of these little ones should perish." Again, we see him as he places his hands upon the heads of the little ones, blessing them and saying, "Suffer the little children to come unto me; forbid them not." We hear him as he stands with his disciple, by the seaside, saying, "Feed my lambs," and his parting words, "Go teach." Shall we not obey? The opportunity is

[1] Ward Platt.

here. A thousand dollars invested in pioneer work now will accomplish more than ten times that sum, given a few years hence, when so many will have passed on into lives from which they may never be rescued. From the standpoint of economy is it not far wiser to invest our dollars in giving Sunday-school training to America's boys and girls than to spend our thousands for institutions to reform broken manhood and womanhood? Horace Mann once said, "One formatory is worth a thousand reformatories." We are beginning to learn the wisdom of spending money to help in making certain conditions impossible, rather than to continue simply to alleviate the pain and suffering which they produce. We must attack the root of our national sins and vices by the right training of our boys and girls.

Economy

A Sunday-school missionary in the course of a year will gather from five hundred to a thousand children into Sunday school, and set from fifty to one hundred persons to work teaching them, at a total outlay of a thousand dollars. There is no more economical form of evangelization known to the church. Instead of a force of one hundred and twenty-five Sunday-school missionaries, why not a thousand? God speed the day when those to whom he has committed the means shall place their treasures at his service in this cause, thus hastening the coming of the kingdom.

APPENDIXES

APPENDIX A

Questions for Study Classes

It is entirely optional with the leader of the class to use these questions or to substitute others. Some study class leaders prefer to prepare their own questions. These are submitted with the idea of being helpful, by way of suggestion, or for such use as may be found desirable in conformity with the method of teaching in vogue in each class.

Questions on Chapter I

1. For how many years were Sunday-school missions in operation before the Presbyterian denomination entered upon the work?
2. Name some of the circumstances which led the Presbyterian Church to organize this work under its own supervision.
3. State some of the advantages gained through denominational Sunday-school work.
4. To what class of Christian workers did this new work appeal, and why were they especially qualified for it?
5. Name two distinctive principles of Sunday-school missionary work.
6. What are some of the reasons that led the General Assembly to commit this work to the care of the Board of Publication and Sabbath-School Work?
7. What is the place of the Sunday-school missionary in relation to the work of the Home Mission Board?
8. Describe the pioneer character of Sunday-school missions.
9. How is this work supervised on the field?
10. Is there any waste in Sunday-school missions? Why?

Questions on Chapter II

1. What is the extent of the field of Sunday-school missions?
2. Toward whose religious welfare are these labors particularly directed, and why?

3. Give some reasons for missionary efforts in behalf of children.

4. State three facts concerning religious conditions in different parts of the country which show the need of this work.

5. Why does the Presbyterian Church owe a responsibility for the religious training of the young?

6. Name two advantages which this form of evangelization possesses, especially in newly settled sections.

7. State the value of the little Sunday school in the moral reconstruction of a community.

8. What are some of the ways in which the mission Sunday school can be the center of the social life of the country settlement?

9. What is educational Sunday-school work?

10. What are some of the duties of an educational superintendent of Sunday-school work?

11. How is this work meeting a crying need in bringing our Sunday schools up to a higher standard of work?

Questions on Chapter III

1. Name the northern prairie states.

2. Give three facts concerning the development of Sunday-school missions in that region.

3. State, by means of an illustration, how individual lives and communities have been transformed through the influence of the mission Sunday school.

4. Give two facts concerning the growth and development of the Dakotas.

5. Describe the arrival of the homesteader.

6. How have the ministrations of the Sunday-school missionary been of value to the homesteader?

7. How is the mission Sunday school with no prospect of development into a church a means of evangelization?

8. What is the effect upon our church and national life of the religious training of the boys and girls in the country district? How does it influence the city?

9. How does this work help in developing Christian workers?

10. Should the support of this work be left to the Sunday schools exclusively? Give reasons.

Questions on Chapter IV

1. To what states does this chapter refer?

2. How has the work of Sunday-school missions helped other benevolent causes?

3. Tell something about the method pursued by the Sunday-school missionary in beginning his work in a new community.

4. What part of Kansas is in special need of missionary work, and why?

5. Give a few facts concerning the religious conditions in Missouri.

6. How has the Sunday-school missionary kept pace with the development of the cities in this region?

7. Describe the character of many of the homes found by missionaries in this part of the West.

8. What particular phases of Sunday-school missions are emphasized in Indiana, Michigan and Ohio synods?

9. Should a synod aim to achieve self-support in Sunday-school missions, and why?

Questions on Chapter V

1. Give a few facts concerning the physical development of this region.

2. What has influenced the commercial growth of these states?

3. How can the young people of a city church help in Sunday-school missionary work?

4. Give an instance where a mission Sunday school has been the means of supplying workers for the foreign field.

5. What can you say about the material resources of Wyoming?

6. Why should the church send its Sunday-school missionaries in larger force into these regions?

7. Tell how the mission Sunday-school develops church organizations in this region. Illustrate.

8. What proportion of Utah's population is Mormon?

9. How can Sunday-school missionary work check the spread of Mormonism?

10. Why is the Sunday school the best means of gaining an entrance into Mormon communities?

Questions on Chapter VI

1. Who are the mountaineers?

2. Describe the conditions of living in the back mountain counties.

3. How is the Sunday school adapted to meet the spiritual needs of these people?

4. Illustrate how the mission Sunday school has transformed many mountain homes.

5. Who was the pioneer missionary who opened this field to the Presbyterian Church? Give some facts about his work.

6. What states comprise the "New Southwest"?

7. Give some facts about the development of Oklahoma and Texas.

8. What are the religious conditions in these states?

9. What is the most effective method of winning this section for the kingdom?

10. Describe the work of a Sunday-school missionary in the mining camps of Arizona.

11. What special need for this work grew out of the union with the Cumberland Presbyterian Church?

Questions on Chapter VII

1. How has Sunday-school missionary work kept pace with the development of the cities on the Pacific slope? Name an instance of results.

2. What can you say about the development of Washington during a decade?

3. What would be the condition of new communities in these regions without Sunday schools? Would they be desirable places in which to live?

4. Why has not Oregon kept pace with the rapid growth of her sister states?

5. Give an idea of the extent of this region and the difficulties it presents in missionary work.

6. Tell how the Sunday-school missionary is called upon to perform pastoral functions in these neglected places, and some results.

7. How many children in California are estimated as being outside of all Sunday schools?

8. What special reason is there for pushing this work aggressively in the mining camps?

9. What is the outlook for the future of this region?

10. Why is it a field in which foundation work is needed now?

Questions on Chapter VIII

1. Why should the negro be the object of our special interest?

2. Is it sufficient to develop the negro intellectually and industrially? Why?

3. Give a few facts showing the progress of the negro during fifty years.

4. What can you say about the educational facilities provided for the negro?

5. How can the Sunday-school minister to the negro's needs?
6. What is the relation of the negro Sunday-school missionary to the work of the Freedmen's Board?
7. Why could not the organized church be introduced into negro communities without the aid of the Sunday school?

Questions on Chapter IX

1. How do we obey the "Great Commission" in Sunday-school missions?
2. What is the distinction between Sunday-school missions and the work of other agencies.
3. By what process does the church usually develop from the mission Sunday school?
4. What can you say as to the catholicity of this work? How has this operated in making the work fruitful?
5. Why can the Sunday school be organized where the church would be excluded?
6. How many persons will the average Sunday-school missionary gather into Sunday schools in the course of a year?
7. Why is prevention better than reformation?
8. What are the highest motives inspiring us to go forward in this work?

APPENDIX B

Reference Literature

Our Country .....Strong
Leavening the Nation.....Clark
The Frontier .....Platt
The Church of the Open Country.....Wilson
Aliens or Americans?.....Grose
Our People of Foreign Speech.....McLanahan

Free leaflets containing descriptions of the work of Sunday-school missions in various fields, illustrations and incidents from the experiences of Sunday-school missionaries, field letters from different workers, reports, etc., and stereopticon lectures, with slides, are always available at the offices of the Sabbath-School and Missionary Department of the Board, 412 Witherspoon Building.

Special Days

It should be remembered that Children's Day, the second Sunday in June, has been set aside by the General Assembly as the day upon which Sunday schools should take an offering for Sunday-school missionary work. These offerings in the past have provided the greater part of the income necessary to support this work.

On Rally Day, usually observed on the last Sunday in September, the General Assembly recommends that Sunday schools take an offering for the special work which is being carried on by the Sunday-School Board among immigrants in America.

Appropriate exercises are furnished free of charge for use on Children's Day and Rally Day, with interesting descriptive matter regarding the cause to which gifts are applied and unique receptacles for gathering offerings.

It should be a part of the yearly program of every Sunday school to observe these special days in the manner designated by the General Assembly.

What Money Will Do in Sunday-School Missions

A Sunday-school missionary can be supported for $800 or $1,000 per year, according to the location of the field to which he is assigned.

$500 a year will support a colporteur among our immigrant population.

$25.00 will establish a mission Sunday school in some needy community.

$15.00 will provide a library for a mission Sunday school.

$10.00 will provide a Bible for every pupil in one of our mission schools.

$1.00 will bring a child into the Sunday school, or if used in our work among foreigners, it will send one of our weekly papers in foreign languages for a year to the home of an immigrant family.

Providing for the Future

There are many people who have felt that they would like to have a larger share in the various missionary enterprises that are carried on by the Presbyterian Church, but who cannot see their way clear to contribute, in view of many other demands upon their means.

Others may be contributing a stated amount each year, and would be glad to have this continued indefinitely.

To such, we would suggest the plan of bequeathing a specific sum, the interest of which could be used in carrying on the work perpetually. The possibilities of this plan are very broad. For example, a bequest of $15,000 will provide an income sufficient to support a missionary permanently, who would be going about spreading the gospel in the newly settled parts of our land. The interest on smaller amounts will give the testator a proportionate share in the support of a missionary in the same manner.

Therefore, we invite those who are interested, to consider this plan of having a share, perpetually, in this far-reaching work.

Bequests for this purpose should be made to "The Trustees of the Presbyterian Board of Publication and Sabbath-School Work."

APPENDIX C

The Foreign Mission Work of the Sunday-School Board

Since the missionary work of the Board of Publication and Sabbath-School Work among foreigners in the United States has come to be regarded as an important feature of its activities, it deserves special mention in this survey of the field of the Board's operations.

Many years ago the Board published a number of tracts and booklets in French, German, Spanish and Portuguese to meet the requirements of missionaries in countries where those languages are spoken. These publications are still in demand and are valuable in supplementing the work of the missionaries of the Home and Foreign Mission Boards of our church. For a number of years the Board published a Sunday-school lesson leaf in the German language, which later was taken over by a group of German Presbyterians who established a publishing house of their own in Dubuque, Iowa. Here various Sunday-school and church periodicals are printed and circulated among the German speaking congregations. The Board also aided, for several years, in the publication of a Bohemian Sunday-school story paper which was eagerly read by the Bohemians who had been gathered into mission schools and churches in different parts of our own land.

The character of the immigration coming to our shores during these years was such that this attempt to provide for the people of foreign speech, feeble though it may seem, met the requirement. But with the opening of the new century a great change took place and the heart of the church was stirred as never before as we were brought face to face with a new missionary problem, stupendous in its proportions, baffling in its strangeness, but most inviting in its promise of results for the kingdom. Within a few years the old immigration from northern Europe had begun to ebb, and in our unpreparedness we were confronted by a mighty flood of newcomers from southern Europe—a class about whose characteristics we knew little, but whom we had learned to look upon as "undesirable." Onward they came, at the rate of more than a

million a year, transplanting their alien ideals and superstitions to American soil and fostering, in their Little Italys and Little Russias, veritable hotbeds of crime. When William McKinley was shot down by one of this class the entire nation cried out against the lax laws which permitted such aliens to find a home in this fair land of ours. The church looked at the matter from a different viewpoint. Was not the hand of God in this mighty sweep of alien peoples westward? Was it not God's way of bringing them out of the darkness of superstition which for centuries had enveloped them? Was not God reviving the missionary interest and zeal of the church by setting before them this great task?

The church accepted the challenge, seeing its opportunity to accomplish a mighty work of evangelization, and in 1903 the General Assembly called upon the Board to undertake its share of this work.

In equipping herself for this new work a great difficulty presented itself in the lack of trained workers to take the ministry of the Word to the immigrants in their own tongue. Groups of foreigners might be gathered into missions, but who could teach them? They came from countries where Protestantism was unpopular. Nearly all were nominally Catholics, though few were faithful even to that religion. Something preliminary must be done. The foreigners, amid new and strange surroundings could only be brought successfully under gospel influences by careful, tactful work on the part of one of their own countrymen, visiting them at their work during the noon hour, or in the evening in their humble shacks, conversing with them about the truths of the Protestant faith; revealing to them the riches of the Word, reading choice passages to them, answering their questions, dispelling their doubts, and leading them unto Him who is "the light that lighteth every man that cometh into the world." Such work did not require ordained ministers, and it was decided that the colportage plan would here be found effectual.

The colporteur—who would be better called by the name in use among the Germans, "Bible messenger"—takes his title from his pack; as the public sees him he is more of a peddler than a preacher.

In his guise of peddler the colporteur comes into intimate and informal touch with the people. He meets them on their own doorsteps, and they have no social prejudices against enjoying a chat with this interesting vendor of books. Speaking the tongue of those he visits, he finds a double welcome on that account. When he opens his pack

and begins to read, in the speech of the homeland, choice passages from the Scriptures, is it any wonder that he usually gets an interested hearing and often finds purchasers?

The benefits that follow the distribution of the written Word are manifest. It comes to foreigners, often homesick, in the familiar speech of the land of their birth. Many who receive the printed page from the colporteur have no other literature in their own tongue, and so give it heartier welcome.

The inexpensiveness of colportage work appeals to the person who desires to see the money he gives to missions go as far as possible. It is possible to equip and maintain a colporteur at a less expense than is required for any other form of Christian worker, excepting only the native helpers on the foreign field—who are in reality colporteurs.

During a single year twenty-two such workers, each laboring for periods varying from three to twelve months, visited thirty-six thousand families of foreigners, distributed three thousand seven hundred copies of the Scriptures by sale and gift besides sixty-eight thousand pages of evangelistic tracts and eight thousand, eight hundred religious books. Think of the influence of such work! The value of the printed page, carrying its silent, though not less forceful, message of truth cannot be measured. So successful has this work been eventuating in many cases in flourishing Presbyterian churches, that it is laid upon the heart of the church to-day as a missionary agency that ought to be greatly enlarged. Every city in our land ought to have its colporteurs visiting constantly among the various foreign peoples. They should be found at the immigrant landing stations, in the coal mining regions, and in the agricultural districts in some of our states where they have taken small farms. Thus can we lay the foundations for permanent missionary work among them. In this work we again see the Board operating in its capacity as the pioneer, opening the way for the settled ministry.

As a development of this method of evangelizing the foreigner, the Board began in 1906 the publication of a weekly religious paper in the Bohemian language. This paper has been well received; its circulation has reached three thousand copies weekly. The success of this enterprise, not from a financial viewpoint, but as a missionary effort, opened the way for an enlargement of this phase of the work, and a Hungarian (Magyar) weekly paper was added; then a Ruthenian paper and later, one for Italians.

The combined circulation of these papers is about ten thousand, reaching according to the usual way of estimating about fifty thousand foreigners each week. These papers are religious, every issue presenting the gospel in sermon, Sunday-school lesson, or a story, besides brief items of news from the homeland. Copies of these papers are worn almost to rags from passing through the hands of so many. This is the only practicable—and at the same time the most economical way of reaching the adult foreigners scattered here and there who will never learn our language. Moreover it strengthens the faith of those who have professed conversion as well as helping those who are yet inquirers to find the way of life.

Besides these weekly papers the Board publishes Bible picture cards similar to those used in the primary grades of our American Sunday schools, to the number of fourteen thousand weekly. On the back of each picture the Bible story is printed in a foreign tongue. These cards are now being printed in six different languages, Polish, Spanish, Italian, Bohemian, Hungarian and Ruthenian. Often the card is the entering wedge for the colporteur in places where he might otherwise be denied admittance. It introduces his message, and secures him a ready listener.

This is a work the results of which may not be so easily computed as those of other forms of missionary effort, and here again, we sow in faith, leaving the harvest with Him who never fails, whose word and promises are sure. In scores of cases the message of our weekly papers has been the means of leading souls to Christ. When one has found Christ he invariably tries to win the other members of his family or his friends. In this many of the foreigners put us to shame for the concealment of our faith.

It has been declared that there is scarcely a community in Europe the life of whose common people has not been affected and in some cases revolutionized by American influences, infused by those who have returned after a sojourn in America. In some cases the change has come through correspondence with relatives that have come to America and remained here. This gives us an idea of the far-reaching influences of our efforts to evangelize the foreigner. Every foreigner won for Christ becomes a missionary among his own family; or to his native village in some part of Europe.

This work for foreigners does not stand alone. It is related to our own church life and to the entire missionary enterprise. In the first place, it is foreign missions. The strangers whom we reach without going outside of our

own neighborhood in turn reach the peoples across the sea, to whom they are bound by closest ties. So intimate is this relation between our country and the ends of the earth that the cry has become common: "Save America for the world's sake." Let a stranger in our midst be won by the gospel, and we may be sure that the tidings, and perhaps, also, the printed Word, will soon be speeding across the ocean.

The preservation of America as, in the highest sense, a Christian nation, depends upon the evangelization of our foreign-born population. This is home missions, in every application of the term. The profoundest motives of patriotism, as well as of Christianity should constrain the churches to a fulfillment of this urgent duty. In thus serving Christ we serve the land of which he has made us citizens and custodians.

If our church becomes thoroughly aroused to the importance of this colportage campaign the result will be seen all over the country in an awakened interest in the foreigners in local neighborhoods. Individual churches and Christians will be inspired to become their own colporteurs, distributing in the foreign settlements accessible to them the literature which may be procured through this Board.

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer;
You can help them at your door."

Then there is a reflex influence to be considered. We cannot despise the man whom we are trying to lead to Christ. The sentiment of Christian America, and especially of young people, toward these strangers, to whom we owe hospitality, may be, in large measure, changed from contempt and superciliousness to one of sympathy and helpfulness. It would be no small result of this new work if the eyes of the people could be opened to the plain fact that every alien is a potential citizen, and that he is here by our invitation and by sanction of the law. As such, he is entitled, to respectful consideration, and to a helping hand in his progress toward self-respecting, intelligent Christian citizenship.

APPENDIX D

The Department of Young People's Work

The Department of Young People's Work was established in September, 1907. Before that time the Presbyterian Church had no headquarters for its young people's societies. It had headquarters for other organizations, such as the Board of Publication and Sabbath-School Work for its Sunday schools, the Missionary Boards for its missionary societies and the Brotherhood office for its Brotherhoods; but for its Christian Endeavor Societies (Junior, Intermediate and Young People's), its young people's organizations of other names, its boys' clubs and girls' associations, the denomination made provision neither for control and supervision nor for leadership and support.

In order to remedy this situation, the Young People's Department was brought into existence. It was made an integral part of the Board of Publication and Sabbath-School Work, because that seemed the logical point at which to attach it to the denominational machinery.

New Societies

Free leaflets are available to any worker, giving a full description of the best known clubs and organizations for use among all grades of youth. In addition to these, expert advice is freely offered as to that type of society most likely to prove of service in any given case. Where desired, a complete system of organizations adapted to meet a pastor's needs in dealing with all ages, junior, intermediate and young people's, is outlined for inquirers.

Better Societies

The department has striven with even greater aggressiveness to increase the efficiency of those young people's societies already organized. Here the most effort and time has been spent in behalf of Christian Endeavor, inasmuch as societies of that name constitute the largest part of the young people's organizations in the church.

Perhaps the most effective agency employed by the department in raising the plane of efficiency among the young

people's societies is the summer conference or training school for workers.

These gatherings are held at Pocono Pines, Pennsylvania, for the eastern synods; at Winona Lake, Indiana, for synods of the middle section; at Lebanon, Tennessee, for the south central synods; a fourth at Hollister, Missouri, for the synods of Missouri, Kansas, Arkansas and Oklahoma; and a fifth at Storm Lake, Iowa, for the synods of Iowa, Nebraska, South Dakota and Minnesota. Not only are delegates who attend these conferences most carefully trained in all lines of young people's activities, study classes, etc., but when they return home they receive constant personal attention from headquarters in order that they may not fail to utilize the training thus received.

Education

Again the department has attempted to aid the church in giving its youth more adequate religious education. This is unquestionably the most difficult, but also the most important task with which the department has to do. Our young people need more instruction along many lines and some of the best agencies through which to work in order to augment the education now afforded seem to be the young people's societies.

In its first efforts the department worked alone. At the present time it is coöperating with and is trying to promote the plans of the Assembly's Committee on Religious Education.

During the time until the Committee on Religious Education shall be finally ready to give the results of its work to the church, the department has worked out a provisional course for use by pastors in suggesting textbooks, etc., for all grades of young people's societies. The course includes:

1. For juniors—Simple Bible memory work.
2. For intermediates—Two study classes a year; one on Bible and the other on missions.
3. For young people's societies—Two other study classes a year.
4. For the home—A carefully chosen library of twelve volumes.
5. A pastor's instruction class to be held for one hour a week for a period of six weeks at some time during the year.

By act of General Assembly the first Sunday in February of each year is named Young People's Day. It is recommended that on that day the evening services of our

congregations be devoted to a special meeting in behalf of young people, and that a chance be given, at least in the young people's societies, for a contribution toward the support of the Department of Young People's Work.

All money spent by the department above the sum contributed on Young People's Day is taken from the treasury of the Sabbath-School and Missionary Department of the Board.

APPENDIX E

COMPARISON OF SCHOOL POPULATION WITH SUNDAY-SCHOOL ENROLLMENT BY STATES

	1. School population six to twenty years of age.	2. Total Sunday-school enrollment.
Alabama	750,357	396,884
Arizona	56,897	11,780
Arkansas	551,672	248,200
California	555,554	234,304
Colorado	215,940	122,153
Connecticut	298,454	141,347
Delaware	57,932	55,625
District of Columbia	79,249	78,724
Florida	243,917	136,768
Georgia	925,865	507,786
Idaho	96,819	21,153
Illinois	1,615,914	957,132
Indiana	777,889	565,258
Iowa	675,222	464,901
Kansas	515,156	438,056
Kentucky	755,709	328,761
Lousiana	575,866	172,941
Maine	195,197	107,338
Maryland	388,486	277,057
Massachusetts	881,024	362,908
Michigan	796,887	363,793
Minnesota	648,775	218,938
Mississippi	644,805	315,793
Missouri	993,998	612,812
Montana	93,771	43,805
Nebraska	373,868	174,100
Nevada	16,132	4,273
New Hampshire	111,634	55,639
New Jersey	708,525	411,644
New Mexico	105,403	22,036
New York	2,454,428	1,021,338
North Carolina	785,583	539,237
North Dakota	183,336	60,470
Ohio	1,313,809	1,135,452
Oklahoma	566,323	199,465
Oregon	175,386	116,976
Pennsylvania	2,194,303	1,835,761
Rhode Island	148,102	57,399
South Carolina	564,260	361,630
South Dakota	183,979	68,966
Tennessee	738,478	392,846
Texas	1,363,713	844,000
Utah	121,016	9,809
Vermont	94,701	66,139
Virginia	697,649	475,402
Washington	293,478	153,179
West Virginia	396,818	190,116
Wisconsin	732,544	243,297
Wyoming	35,776	14,932
Total	27,750,599	15,638,323

1. These figures are taken from the report of the United States Census Bureau, and are based upon the 1910 census.

2. These figures include adult members of the Sunday school enrolled in Home Departments, teacher-training classes, and organized adult Bible classes, as well as members on Cradle Roll.

SUMMARY OF PERMANENT RESULTS OF SUNDAY-SCHOOL MISSIONARY WORK, REPORTED BY SUNDAY-SCHOOL MISSIONARIES AT WORK, APRIL 1, 1912

SYNODS	Sunday schools under care of Missionaries, January 1, 1912.	No. of Officers and Teachers.	No. of Pupils.	Total Membership.	Presbyterian churches developed during 1911.	Membership at organization.
Alabama	35	142	1,202	1,344	1	17
Arkansas	49	195	1,797	1,992	.....	.....
Atlantic (Colored)	129	472	6,260	6,732	1	10
California	62	224	2,186	2,410	4	54
Canadian (Colored)	32	151	1,206	1,357	.....	.....
Catawba (Colored)	124	380	3,723	4,103	3	63
Colorado	105	492	4,183	4,675	13	252
East Tennessee (Col.)	53	140	1,481	1,621	1	22
Idaho	58	219	1,752	1,971	7	133
Illinois	10	50	500	550	.....	.....
Indiana	20	151	655	806	2	28
Iowa	54	303	2,247	2,550	2	49
Kansas	70	441	2,033	2,474	1	19
Kentucky	62	239	2,887	3,126	3	85
Michigan	11	55	550	600	.....	.....
Minnesota	226	970	8,931	9,901	5	171
Mississippi	36	191	1,224	1,415	.....	.....
Missouri	83	446	4,075	4,521	1	42
Montana	181	692	4,938	5,630	1	36
Nebraska	61	305	1,833	2,138	4	71
New Mexico	34	131	1,020	1,151	2	142
New Jersey	.....	.....	.....	.....	.....	.....
New York	.....	.....	.....	.....	.....	.....
North Dakota	134	619	5,071	5,690	4	71
Ohio	14	118	905	1,023	.....	.....
Oklahoma	112	603	5,552	6,155	2	39
Oregon	93	477	3,502	3,979	5	123
South Dakota	61	301	1,722	2,023	4	106
Tennessee	119	637	6,370	7,007	2	75
Texas	57	283	2,232	2,515	1	6
Utah	8	19	153	172	1	19
Washington	158	1,288	12,343	13,631	7	209
West Virginia	80	380	3,147	3,527	.....	.....
Wisconsin	124	628	4,820	5,448	1	25
Totals	2,455	11,742	100,500	112,242	78	1,867

SUMMARY OF PERMANENT RESULTS—Continued

SYNODS	Presbyterian churches developed since 1887.	No. of churches of other denominations developed since 1887.	Total No. of churches developed.	Presbyterian chapels erected in 1911, resulting from S. S. Missions.	Value of same.
Alabama	4	4	8	.....	.....
Arkansas	4	.....	4	1	$500.00
Atlantic (Colored)	74	10	84	2	250.00
California	66	10	76	2	1,275.00
Canadian (Colored)	10	.....	10	.....	.....
Catawaba (Colored)	58	26	84	.....	.....
Colorado	70	12	82	9	38,150.00
East Tennessee (Colored)	28	2	30	.....	.....
Idaho	14	.....	14	.....	.....
Illinois	11	6	17	.....	.....
Indiana	36	11	47	.....	.....
Iowa	57	3	60	.....	.....
Kansas	20	19	39	.....	.....
Kentucky	19	2	21	4	12,300.00
Michigan	55	172	227	.....	.....
Minnesota	197	61	258	6	6,575.00
Mississippi	.....	.....	.....	2	3,200.00
Missouri	58	61	119	1	800.00
Montana	62	25	87	6	12,600.00
Nebraska	72	43	115	1	3,700.00
New Mexico	7	2	9	2	2,100.00
New Jersey	3	.....	3	.....	.....
New York	2	.....	2	.....	.....
North Dakota	118	5	123	4	6,500.00
Ohio	3	.....	3	.....	.....
Oklahoma	61	13	74	1	3,500.00
Oregon	58	10	68	2	5,700.00
South Dakota	77	13	90	3	1,400.00
Tennessee	29	10	39	6	14,700.00
Texas	9	6	15	.....	.....
Utah	23	1	24	.....	.....
Washington	106	26	132	9	23,700.00
West Virginia	26	46	72	.....	.....
Wisconsin	78	2	80	.....	.....
Totals	1,515	601	2,116	61	$126,850.00

APPENDIX F

Missionary Illustrations

These illustrations are taken from the experiences of our Sunday-school missionaries. They will be found useful in connection with missionary exercises in Sunday school; or in missionary instruction in the individual classes.

Christmas an Unknown Day

There are people even in the United States who are ignorant of the meaning of Christmas. A Sunday-school missionary in the mountains of southeastern Missouri was traveling in one of the isolated parts of that region and relates this experience:

"One night after supper with a family of six, the 'old woman' (as she was called) said that she wanted me to come into the other room and sit around the fireplace with them, that 'dad' wanted to ask me some questions. We all filed into the next room, immediately in front of the fire, with the family forming the rest of the semicircle, dad, on the right, leaning up against the mantel, and the oldest boy on his opposite side (this young man of twenty could neither read nor write, and had never seen a railroad). Dad opened up: 'I wish you would explain this Christmas business to us. A year ago in December our neighbors over here got a box from the East, and they called it a Christmas box, and they invited us over and gave us candy and lots of good things to eat, and some cards that had "Christmas Greetings" on them. I guess some of them are around here yet, ain't they, old woman? We asked them to tell us what they meant by Christmas, but they couldn't tell us very well, and the old woman 'low'd you'd know; so go to it and explain the whole business. I don't care nuthin about it, but these kids just run me crazy about it.'"

"Good-by, God"

A family was found by one of our North Dakota missionaries living about thirty-five miles from any place

where religious services were held. The mother told him this story. "When my husband returned to our Iowa home after he had filed on his claim our little daughter asked him, 'Is there any Sunday school up in North Dakota where our claim is?' Papa said, 'No.' 'Is there any church up there?' Papa said, 'No.' 'Is God up there?' Papa did not know what to say. The days passed, and finally we began loading our goods on the car preparatory to leaving for our claim. The last load was on the wagon and we were ready to leave the house, when we missed our little girl. I finally found her in the little bedroom where she had always slept; she was in one corner, on her knees with her face to the wall, praying. She was saying, 'O God, we are going to North Dakota. There is no Sunday school there, there is no church there and there is no God there. Good-by, God, good-by.' This so touched my heart that I knelt by her side and poured out my heart to God, asking him in some way to bring the Sunday school to us in our new home." Inside of a couple of months the Sunday-school missionary found that home, and in answer to that little child's prayer a Sunday school was organized. In about five months more a Presbyterian church was organized.

Sunday Eggs for the Sunday School

A missionary in Iowa was surprised by a visit from two little girls, with a gift of $5.00. Asked for an explanation, the elder replied: "One year ago we asked papa to give us the eggs that the hens laid on Sundays. He agreed, so every Sunday evening we went out to the henhouse and gathered the eggs, and on Monday we sold them. At the end of the year we had $4.60 and papa put forty cents to our earnings and that made $5.00. So we want you to organize a Sunday school for us."

That money was invested in a new school, and in less than six months after the organization some fifteen members of the school confessed Christ.

Rode to a Meeting on a Stone Boat

In a community fourteen miles from any town or religious services, a North Dakota missionary organized a Sunday school in a granary. Concerning this school he wrote:

"The first home I visited was a dugout, the home of an Irish Presbyterian. When I told the lady my mission she

said: 'We have been living here nearly four years and have been wondering when the Sunday school would come so that our children could go to it. Praise the Lord, it's come.' She promised to be at the meeting to organize a Sunday school that evening. When the hour came to open the service the family was not there, so I said to a man standing by, 'I wonder why they are not here?' He said, 'Did they promise to come? Then they'll be here. They have no buggy, only one horse, a yoke of oxen and a wagon.' I waited a few minutes and presently the man came to me and said, 'Here they come.' When they drew near we saw that they were riding on a stone boat, the mother was sitting on a soap box holding her babe in her arms and the husband was standing up behind her, and they drove up in front of the granary with as much flourish as though they had had a carriage and a fine team of horses. The husband was elected superintendent. The Sunday school has grown steadily ever since its organization, and last summer a Presbyterian church was organized in that community with thirty-five charter members, the direct growth of that Sunday school."

The Youngest Sunday-School Superintendent

A dozen years ago the town of C—— was hopelessly irreligious. There was nothing in all the community life that savored of religion. One of the settlers, a Christian Scotch woman, was so pressed in spirit by the conditions existing that she mounted her horse and made a tour of the settlement, inviting the children to come to her cabin and form a Sunday school. She encountered much scoffing and ridicule, but the children came. Time passed on, but the faithful disciple persevered despite many discouragements, chief of which was the lack of a helper. A little child of nine years volunteered her services. With many misgivings, the woman placed the very little children in her care. Levina studied her lessons diligently, under the tutelage of the older woman, and for five years was an efficient helper.

Then the superintendent died, and the girl Levina—now fourteen years old—was left alone to carry on the Sunday school. She never faltered but went straight on, and her school of sixty members became so influential that the tide of neighborhood sentiment turned in her favor. A missionary's help was secured, evangelistic services were held with more than twenty converts, and now the people are ready to support a church.

The Work of One Little Girl

"A little girl said to a Sunday-school missionary: 'When we came here there was no Sunday school, so I went to all our neighbors and got their little folks to come to our home, and we organized a workers' band. We have worked all summer and we have $4.00 for a Sunday school. Won't you come and organize it for us?' The next spring, by appointment, I went to them and found a house full. I organized a good school there. This little girl had a friend living eight or ten miles from her home, and while visiting her friend told her about the new Sunday school at home. This kindled the desire in other hearts and I was asked to come to visit them, and I organized another flourishing school. In the fall Presbyterian churches were organized at both places."

How an Entire County Was Transformed

A Sunday-school missionary in east Tennessee illustrates the improvement in the conditions in one county after three years of missionary labors, by the following comparison:

Before the Missionary Came	*After Three Years*
No County Association.	County Association.
No Institutes Conducted.	Six Institutes per Year.
No Annual Convention.	One to Two Conventions per Year.
Number of Schools in County 20	Number of Schools in County 20
Number of Pupils..... 800	Number of Pupils....1,900
Number of Schools with Hymn books .....none	Number of Schools with Hymn books... 18
Number of Libraries... 2	Number of Libraries.. 9

Persecuted for Righteousness' Sake

From a Missionary in the Southern Mountains

"It is difficult to do much with the older folks, but the young people accept Christ readily, take part in public prayer, and when not whipped and forced to stay away are punctual in their attendance at all the services. We have had them to come and take part in our meetings, when they knew that they would be severely flogged. One woman with her family of six children came out to Sunday school not long since, and we noticed that they were weeping during the Sunday-school hour, and in the prayer

service that followed, how that woman did pray, and when asked as to her trouble she said, 'My children and I were forbidden to come here to-day under penalty of a severe flogging, but we left all to God, and are going to take the whipping in preference to staying away from meetings. The children all wanted me to do this.'"

Ministering to the Needy

A Sunday-school missionary tells this pathetic story about a funeral service which he was called upon to conduct:

"The service was conducted outside. What a scene it was. The homesteaders gathered to pay their last respects, many of them in their everyday clothes, which—in many cases—were their best. We tramped along through the mud and brush for one and one half miles where we had to cross the Big Fork River in a rowboat. I wish you could see the embankment we had to let that body down, and up again on the other side, after we had crossed. Then we had to go ahead of the team and cut out the road so that the team could get through to the place of burial. There the old father and mother were waiting for our arrival. She was the only woman present. I had to cancel my appointments for that day, but I am glad that I was privileged to go and speak some words of comfort to that father and mother beside that open grave in the lonely forest."

Enduring Hardship

One of our missionaries last winter was visiting a logging camp in northern Wisconsin. Traveling all day, and without an opportunity to satisfy his hunger, he reached his destination at seven o'clock in the evening after a long, rough ride over a frozen roadway. He waited for two hours in the little log schoolhouse in zero weather until the people gathered for the meeting. Then, to a crowded house, eager for the gospel message, he preached the Word. He went to the home of one of the settlers to spend the night, and was given the best they had to offer —a bunk on the floor in the lean-to of the log house, in whose one room the father, mother and six children also slept on the floor. The next day he held three services, one in the Norwegian language and then tramped for miles through the woods to his next appointment. This missionary has sixty mission stations under his care in which he is the only visiting minister. The day of mis-

sionary heroes has not yet passed. Here in our own land we may find examples of self-denial in the Master's service that make us ashamed of our selfish seeking after the things that minister to our ease and comfort.

"Naked, and Ye Clothed Me"

The Sunday-school missionary is frequently able to relieve the needs of the poor on his field by distributing clothing donated for the purpose. One says:

"I received a letter last week from way down in the southwestern county of the state, near the Colorado line. I have been working with the pastor-evangelist to get all the neighborhoods supplied where we as Presbyterians are working. He asked a man to send me a list of the needy of their neighborhood. The list contained forty people, from babies up. It called—among other things—for forty pairs of shoes. I had told the pastor-evangelist that I would send a barrel down there. When I looked over the list I thought I would send two. After I got things sorted out for them I thought I would have to make it three and I finally added a little box. The man who wrote said that the people had a very hard winter, had lost considerable stock and that their horses were so poor that they couldn't drive them so far to get the barrel, but that he would go to Syracuse and haul down whatever I sent. That meant a drive of sixty or sixty-five miles to the railroad and the same back with the barrels. I thought that a community as needy as they were and a man who would drive a hundred and twenty-five miles to get the stuff ought to have as good as I could send. I managed, by buying some more stuff, to fit them out pretty well and sent thirty-four pairs of shoes in the lot."

Among the Gold-Seekers

A Sunday-school missionary who has been very successful in work among the miners writes:

"After a thirty mile ride through the rolling sagebrush country, reached the new mining camp at J——. About one hundred and forty tents were already up. About three hundred men were on the ground, and the country for miles around had been staked off in mining claims. The missionary secured a bed in the only hotel in town—a tent twelve by sixteen feet, accommodating five guests.

"A saloon was kindly offered the missionary for the first church service, but a larger place was found, a tent used by the lumber company for storing hay and grain.

The bales of hay were arranged about the walls of the tent and made very comfortable seats. The sacks of grain were piled to the peak of the tent, making a comfortable gallery in which twenty young men sat. A violin teacher from Kansas City volunteered to assist with the music. Some of the young men felt the need of a church bell, so—from the store—they secured a piece of drill steel about ten feet long. A piece of wire was attached to each end. Two men held the bar while a third hammered on the middle of it with an ax. The noise sounded like a dozen church bells. Soon from all directions they began to come until the tent was crowded. More than eighty persons were there.

"As the missionary, the violinist and the leader of the singing entered the tent, they were greeted with a hearty round of applause, the customary greeting on social occasions in mining camps when the violinist appears. A minute later the company were standing and reverently singing 'Praise God from whom all blessings flow.' No nonsense now! Every head was reverently bowed during the invocation. The Easter service was begun. For fifteen minutes we sang such hymns as 'Joy to the world, the Lord is come,' 'Abide with me, fast falls the eventide,' 'Sun of my soul, thou Saviour dear.' An hour of reverent worship was seriously participated in by all.

"The next day a choice piece of land was given by the town-site company, one block from the proposed business center of town. The sagebrush was cut from the lot and a sign put up indicating the probable site of a Presbyterian church."

The Influence of the Mission Sunday School

One of the incidents that encourage Sunday-school missionaries, and remind them that God's Word shall not return to him void, is related by a Colorado missionary:

"Talking with the storekeeper I thought I discovered something familiar about his voice, so inquired his name.

"'Walker, sir; my name is Walker,' he replied.

"'Walker! There used to be a man by your name who kept a store in the coal camp, C——, when I visited it ten years ago, are you the man?'

"'I'm the same man, I reckon. I lived in C—— and kept the store there at that time.'

"'Well, I have been away from Colorado for almost seven years, and have not kept much in touch with affairs in the state during that time. You had two boys in whom I was much interested. I would like to ask you

about them. When I organized the Sunday school there they attended it. And whenever I revisited the place they helped me by ringing the bell, filling the lamps with the oil you furnished without charge, and by having the schoolhouse swept and in readiness for the service. What became of your boys? Did they stay with the teachings of the Sunday school and take Christ as their Saviour and example, or did they, like so many of the coal camp boys, form habits of drunkenness, gambling and other vices?'

"'They stayed with the Sunday school. Neither drinks nor uses tobacco. I am proud of my boys. After completing the common school course they went on to high school, then through college. One of my boys is here visiting me now.'

"The son, hearing us talk of him, came to the door. With his frank, open countenance, handsome features and six feet of stature I could not help admiring him. As he approached he smiled. Taking me by the hand he said, 'Yes, I am one of the little boys who attended your Sunday school in C——. Come and see me when you are in my town.'

"'I will,' I said, and put his name and address in my notebook.

"'But,' said he, 'if you ask for that name they may not be able to tell you about me.' (I had written the name I knew him by as a boy.) 'They call me "professor" down there. I am principal of the schools and have ten teachers under me. Next year will be my third there, and each year has seen an increase in salary.'

"'What about your brother?'

"'He is a chemist for the U—— Company.'

"'I am glad to learn you have both done so well. You are not sorry you went to Sunday school in C——, are you?'

"'No, indeed. That was the start to a better life. But for that school we might still be in the mining camp digging coal, drinking whisky, and frittering life away to no purpose.'"

Fruit in China from a Minnesota Seed

This interesting incident is from the experience of a Sunday-school missionary in the northwest:

"I went to the village of K—— where there was a little mission Sunday school. It was the only English-speaking service in the neighborhood. I engaged the town hall for evangelistic services, and the people attended the

meetings largely. Yet they seemed very indifferent, and would scarcely speak to the Sunday-school missionary. After a while their critical spirit gave way to kindlier feelings, though the work seemed discouraging, and I felt as though little had been accomplished. However, a little home mission church was organized as a result of those services.

"About three years ago I was in Minneapolis and called on Rev. Dr. E——. He showed me the photograph of a young woman dressed in Chinese costume and said, 'Do you remember this young woman?' I did not, and he said, 'Don't you remember the time when you went to the town of K—— and held meetings there? This young woman came into the church at that time, and now she is a missionary in China.'"

Training Workers for the Kingdom

A West Virginia missionary gives an instance of how the little country Sunday school trains workers for the city Sunday schools:

"The other day I visited Shelving Rock. This place was, a few years ago, destitute of Sunday-school privileges. I organized a school. The only available person to ask as superintendent and teacher was Clinton G——, a young fellow who was teaching the district school. He conducted the Sunday school for two years in a most profitable and pleasing manner. Some time ago when in Parkersburg I met Mr. G—— and he took me to the room in the largest church in the city where he conducts the largest organized class of the city. Mr. G——'s large opportunity of to-day had its beginning in Shelving Rock."

Again he writes:

"Seven or eight years ago I went to Greenmont. Three teachers were employed in the district school there. I visited every family in the community. The following Sunday we organized a school. Joseph S—— was elected superintendent. Now let me say that every Sunday from that day to this Mr. and Mrs. S—— have been faithful to their duties as instructors and leaders of more than one hundred on the roll of their school. When I visit in their home and see the noble work they are doing, I thank God for the privilege of setting others to work.

"When I think of the two hundred and eighty workers and the seventeen hundred and fifty pupils in these neglected localities on my field, when I think of them located in little schoolhouses almost without equipment,

when I look into the bright, eager faces of those who are hungering and thirsting for the glad tidings, I say there is no work that pays so rich dividends as the work of the Sunday-school missionary. Dividends in workers —men and women trained up for God and Christian citizenship."

Communities Transformed

"We note some interesting examples of the marvelous, transforming power of the gospel," writes a missionary. "Some time ago I visited a new frontier village, in a cattle country, where thousands of cattle roamed the plains, and through which a railroad had just been built. Being informed of the godless character of the place, and the need of gospel work in the community, I dropped in and found three saloons and two general stores, a blacksmith shop, a small drug store, and a few others doing business in tents. There were several families, some living in small houses, others in tents. The saloons were well patronized day and night by the cowboys from the surrounding cattle ranches. The town had been 'shot up' on several occasions by drunken cowboys. A small building had just been erected for school and church purposes; there were two or three Christian families in the community that were hoping for the time to come when they could have Sunday school and occasional preaching service. We held a few meetings and organized a Sunday school. The interest and attendance developed with every service, and at the earnest request of the people we continued the meetings with the organization of a church in view."

From Sunday School to Church in One Month

Developments of Sunday-school mission work are most encouraging in the Dakotas. A missionary writes:

"We entered the new town of Souris September 21. We found seven buildings, all in course of construction. The first meetings was held in the unfinished drug store. After clearing away the building material from a space about twelve by sixteen feet, we placed some boards on nail-kegs for seats. We had an enthusiastic audience of forty-one, mostly adults. Two weeks later our Presbyterial Sunday-school missionary held services in another uncompleted building—the hardware store—which was well attended. Up to this time railroad communication had not been established. There was no schoolhouse or other suitable building in which to hold the Sunday-school and

church services which the people so much desired. Steps were at once taken toward erecting a chapel, and within a week enough was raised to pay for all the material, all labor being donated.

"On October 20, one month after the work was started, a Presbyterian church of eighteen members was organized, and during the next month a flourishing Sunday school was established, and the chapel made ready for occupancy. During this short time the town had grown from seven uncompleted buildings to a city of one hundred and nine buildings, fifty of which were business houses. The ground on which the town stands was nothing but a prairie homestead two months before this."

No Time to Go to Church

"In visiting in a neighborhood where I was holding meetings I called on a prosperous farmer. He had a wife and five small children. They told me they never went to church; they had no time. Their little boy and girl, seven and eight years old, came one night, and asked to be allowed to come again. The mother said: 'You can if you fill the wood box.' The little girl asked leave to go home from school early, filled the box, and attended the meeting. After a few nights the parents came, bringing all the family, and when the invitation was given to those who wanted to be Christians, father and mother stood, each holding a babe in arms. Since that time they have been active in the Master's work."

Out of a Mountain Sunday School

One of the most efficient Sunday-school missionaries in Tennessee, John H. Wright, found Christ in one of our schools. At the age of twenty-five he could read but little and was notoriously wild and wicked. On a Sunday night in October, 1896, at the close of a gospel service in a little schoolhouse on Clear Creek, West Virginia, he was sitting with a crowd of boys. When the Bible teacher asked all who wanted Christ as their Saviour to arise, John with a look of determination on his face, got up. He said, "I do not want to accept Christ, but it 'pears like sumthin' just keeps a holdin' of me back." But on the third Sunday afternoon, October 15, in spite of the jeers of the boys, he stayed after Sunday school to seek the Lord. He had waited for that "quawr feelin'," the assuring experience of the mountaineer, but finally came, just as he was, took Christ at his word, and soon was

praising God for saving his soul. At once he was filled with an overwhelming desire to know the Word of God and teach it. He said, "I want to get an education so that I can teach the true Word of God." He was given a class of boys in the Sunday school and labored earnestly for the salvation of each one. He learned to read chiefly from the Bible, spelling out the words as he went along. He worked at logging with an elder brother and two other wild fellows who tried in every way to get him to swear, to drink, or in some way to "break over," but the Lord kept him.

In February he went to live with an uncle in Illinois, but before going he visited every home in that part of Clear Creek Valley, begging unsaved ones to accept Christ. From Illinois he wrote: "My uncle and aunt is awful kind to me. They didn't have nary Bible in their house when I came here. Uncle is a sinner, but she belongs to the church. I am going to try awful hard to get uncle give his self to the Lord. There has been just one meeting here since I came, and I get so lonesome when I can't 'tend meeting and Sunday school." But John went to work, and soon he wrote, "Well, we've got a prayer meeting started up here and a Sunday school, and I am a teacher."

During this period he was at a meeting of the Winona Assembly, working his way by waiting on the table and pumping the organ. At the close of an address by that eminent Bible expositor, Rev. J. G. Cunningham, D.D., of Edinburgh, Scotland, John came from his post up to the doctor and said, "I hope some day to stand on the platform and teach the people the Word of God, just like you," showing his unswerving ambition and his implicit faith. Later, he entered Moody Bible Institute, where he studied nearly two years. Then he became a Sunday-school missionary.

God has blessed the work under Mr. Wright's care, and he is testifying with increasing power to the wonderful grace of God.

Saved Through the Sunday School

A Sunday-school missionary went to the town of B——, near the Prior Mountains in Montana, held a preaching service and organized a Sunday school. As the result of this school a young man, the son of a horse thief, was converted. This young man who used to spend his time helping his father rustle horses is now a trusted government servant, and has been the means of bringing his

mother to Christ. Thousands of others have been helped in a similar way.

The Gospel for the Poor

"At a little place called Prairie View in the dry land portion of northern Colorado, I organized a school in a deserted claim shanty. Seats were improvised and about twenty-five people gathered to whom I delivered a short address and then perfected the organization.

"Over in South Park, one hundred and fifty miles from Denver, I found a little town surrounded by a prosperous ranch community with a population in all of about one hundred, and no religious services of any sort within twenty-five miles. These people were anxious for services, so I organized a Sunday school. The storekeeper who has six children, was on hand with all his family, and said he wanted the school and was willing to help pay a teacher. The only entertainment these people have is the dance and card playing, but they are anxious that their children have the benefit of the Sunday school and other religious services. I visited three points in the Clear Creek Cañon and found three mining camps without preaching and only one with even a Sunday school. Three women were holding on to a struggling school at one point, and are very anxious for preaching."

How the Sunday School Drove Out the Dance Hall

"For a long time I have tried to start a Sunday school in K——, but everything seemed to be against us. The people were indifferent and refused to help in the work. A large pavilion in the village holds dances every other Saturday night, and beer and whisky are sold on the side. As a result there are many fights and disturbances. Bad books and Sabbath desecration together with profanity and lack of parental control of children made it almost impossible to have or keep up a religious service in this place. This town is between two railroads, nine miles each way north and south, and is the only place for forty miles on a straight line west where Sunday-school and church work was completely sidetracked. I held three meetings and organized the Sunday school, putting a mother of three little boys in as superintendent. She said, 'We must have some place for our children to go on Sunday.' With the help of her husband and some of the younger ladies the work was started and they are keeping it going."

How a Feud Was Ended

"At a recent communion service in J—— church, this touching incident occurred. The session came forward. One of the elders was a former leader of a family in the feudal fights, but since his conversion he has been an exemplary Christian for some years. Among those to be received was W—— W——, a former leader of his family in the feudal fights, his wife and several children. Deep emotion moved the congregation and many were the tear-stained eyes, when the elder stepped forward and gave his former antagonist in many battles, the right hand of fellowship. The Prince of Peace conquered. A peace treaty between these men and their families was sealed that day as together they came to the Lord's table. Many hearts in that community were filled with praise unspeakable."

A Hundred Miles for a Preacher

"In Wyoming I visited a town of four hundred people. There was no religious work of any kind in the town. I could not find an out-and-out Christian man or woman. It was here that a cowboy was killed in a saloon brawl. His friends sent for the nearest preacher, one hundred miles away, but he could not come. Finally the nineteen-year-old girl who was there teaching school was forced to conduct the funeral in order to give the Christian burial requested by his parents in the East. This she did in the presence of a crowd of saloonkeepers, gamblers, cowboys and scarlet women in the dance hall. In another town the only Christian woman told me she had conducted fourteen funerals in twelve months, and that only two of those deceased had died a natural death. She said, 'We have no use for God out here till we get sick or some one dies and then we think of the God our mother knew back East.'"

Everyone Helping in the Sunday School

"Some two months ago," writes a missionary, "I visited a very needy community where the forces of evil flourished. I had been there once, about a year ago, and out of a school of forty children and others, besides about fifty local residents, I had three women, a man and a little baby for an audience, and they did want a Sunday school. Two months ago when I went there—it was on a week day—I went into the day school and saw the bright faces of so many children, I decided they should not beat me

this time, and I went and invited the people to come to the schoolhouse at the closing hour of the school. A few of the mothers came, and while I had every child present for my subject, I managed to shame them into doing something. I got a lady to say that she would superintend the school, and the battle was won. I went there later to see what they were doing, and found that they have from forty to fifty every Sunday in the little schoolhouse. Even the saloonkeeper comes."

Organizing Under Difficulties

"I wish I could give you an idea of my experience this month with the schools at P—— and D——, both in the Northern Peninsula. The P—— district is a little settlement lying several miles back from the railroad, and the roads are almost impassable most of the summer because of the swamps. I had to walk on logs and poles and jump from one dry place to another, and while doing so, had to fight the finest specimens of mosquitoes I have ever seen. After passing a deserted lumber camp—the only houses I had seen—I had to go through another swamp before I found the settlement. And in going into a little clearing, I spoke to the farmer and told him who I was and that I wanted to hold a meeting. I wish I could describe the welcome I got and the joy of that father as I spoke of my work. I called on all the families, and next morning in the little log schoolhouse, I preached to twenty, and organized a Sunday school. Only two persons present had ever been members of any church. After service I had to refuse two urgent invitations for dinner, because I had another appointment at two o'clock in the afternoon and did not have time to eat; so after promising to come and see them again I went off to my other meeting, thanking God for the privilege of bringing his message of love to these hungry people and satisfied that after all 'it is worth while.'"

No More Sunday Work

"At L—— I found that the Sunday school had been discontinued for some time, owing to the lack of a superintendent. However, on my last visit, I found a new family, a man and his wife, who had recently arrived from the East. They were both religious people, and totally unaccustomed to the godless ways of the West. I found the wife at home on Sunday morning; she would gladly aid in Sunday-school work. 'But,' she said, 'my husband

is working to-day for the first time on the Sabbath; but he don't like it a bit. He is up the gulch there around that point. I wish you would go and see him.' When I introduced myself to him a few minutes later, he literally wilted and sat down on a rock and looked at his feet. Finally, he looked up and said, "Brother Ellis, I am ashamed of myself; I hate this Sunday work.' I told him I was glad to hear him say it, and hoped he would hate it more and more. Then he looked at his feet and said thoughtfully, 'What is a fellow going to do when he can't get a job unless he works on Sunday? I'll give you fifty dollars if you will tell me where I can get a job at carpentering without being compelled to work on Sunday. Well, no, I can't afford that much, either, but I would like to get work somehow. I have been unhappy all the morning, just miserable; this is the first time I ever worked on Sunday; I think it will be the last, too.'

"He could not attend the afternoon services, but his wife was present, and she, Mrs. B——, was elected superintendent of the Sunday school. The next week, Mrs. B—— wrote to me: . . . 'As for myself, I only worked the Sunday you saw me; however, I had to quit the work I had, as they kept no one except those who can work on Sundays. Yet I am proud to say that the loss is gained in another way, for I have the proud honor of being teacher in the senior class of the school.'

"Let us hope that the Sunday school will help him to maintain the stand he was led to take by that morning call of your Sunday-school missionary in the gulch and among the trees."

In a Nebraska Log House

"On Sunday morning we went to the schoolhouse, after having thoroughly canvassed the community during the week. I wish I could tell you about that schoolhouse. It was a little log cabin stuck up on the side of the hill. One side was dug into the ground and the other side stuck up on stilts. When I looked at it I thought of the fine big schoolhouses in our towns and cities, and felt sorry for the boys and girls that had to go to school in such a place. But we couldn't change it then, and so the little boy made a fire in the old stove and I found an old broom and swept out the dirt and papers. Soon the people came and we had an audience of four women, one man and about a dozen children.

"They all wanted a Sunday school, but who would be their leader? Not one person had ever heard a prayer

in that neighborhood and it would not seem to be the right thing to have a person for superintendent who could not lead in prayer. We nominated every woman in the house and then the only man, and all refused. What were we to do? We must have a Sunday school, but we could not have it without a superintendent, and we must have a person who could pray and nobody would undertake to do that. The situation was critical. I then appealed directly to the old gentleman. He blushed and got up and went out. I continued my talk and he soon came in again. I saw there was a struggle going on in his mind. When I appealed to him again he arose, and, greatly agitated, said: 'I have been a Christian, a praying man, a superintendent of the Sunday school, was a happy Christian at times, and thought I had a good hope of heaven. Since I came West, away off here in the wilderness, I have given it all up. At first I tried to maintain my profession, tried to observe Sunday and read the Scriptures, but soon got cold and indifferent and soon I neglected and forsook it all, and now I am known in this community as a godless man, and it would not do for me to be superintendent. It would be a disgrace to the cause.'

"I appealed to him to reform, to come back to the Lord, to forsake his godless ways and God would surely receive him and would again make him a happy and useful Christian. He consented, and took the school, and he and his daughter have kept it going every summer for several years."

INDEX

A

Adams, Presbytery of, 35.
Arizona, 94.
Arkansas, 92.

B

Bainton, Rev. H. W., 71.
Baxter, Rev. W. W., 86.
Bequests, 137.
Board of Publication and Sabbath-School Work, Reorganization of, 7.
Brown, Rev. Joseph, 39.
Butterfield, Rev. George C., 110.

C

California, 106.
Child, The Study of, 18.
Children, Winning the, 127.
Children's Day, 136.
Churches, Development of, 35.
Churches, Forerunner of, 9.
Citizenship, Better, 117.
Clapp, Rev. James B., 46.
Colorado, 67.
Currens, Rev. J. B., 61.

D

Dillard, Rev. George T. (D.D.), 119.

E

Educational Superintendents, Duties of, 26.
Educational Work, 25.
Ellis, Rev. Edwin M., 47.

F

Ferguson, Rev. S. R. (D.D.), 52.
Forbes, Rev. W. O. (D.D.), 19, 102.
Foreign Missionaries, 70.
Foreigners, Colporteur Work for, 136.
Foreigners, Publications for, 140.
Frontier, The, 5.
Frontier, The New, 21.

G

Grant, Edwin H., 47.
Georgia, 120.

H

Henry, Rev. Alexander (D.D.), 11.
Hicks, Rev. Arthur, 110.
Home Missions, 125.
Homesteaders, The, 41.
Humble, Rev. Dr. C., 88.

I

Idaho, 74.
Illinois, 51.
Illustrations, Missionary, 149, 165.
Indiana, 62.
Iowa, 52.
Iron Mountain, Presbytery of, 59.
Irrigation, 72, 110.

J

Jewell, Rev. David A., 62.

K

Kansas, 55.

L

Literature for Reference, 136.
Louisiana, 90.
Lumber Camps, 103.

M

McClintock, Rev. J. C. (D.D.), 22.
Michigan, 62.
Milligan, Rev. J. V. (D.D.), 106.
Mining Camps, 95.
Minnesota, 33.
Missionary, An Itinerant, 39.
Missouri, 57.
Montana, 41.
Mormonism, 78, 79.
Mountaineers, Southern, 83.

N

Nebraska, 59.
Negro, Educational Opportunities of, 116.
Negro, Foundation Work for, 119.
Negro, Statistics, 116.
Nevada, 109.
New Mexico, 94.
New Settlements, 76.
New Settlers, Needs of, 42.
North Dakota, 40.
Northwest, Development of, 5.

O

O'Brien, Captain A. R., 55.
Ohio, 62.
Oklahoma, 90.
Oregon, 104.
Organization, Field, 12.

P

Pecos Valley, 90.
Pioneer, A Missionary, 61.
Pioneer Districts, 105.
Provine, Rev. A. W. (D.D.), 94.

R

Rally Day, 136.
Rankin, Rev. Hugh W., 76.
Results, A Specimen of, 69.
Results, Table of, 147, 148.
Rural Districts, Reconstruction of, 24.

S

Schureman, W. H. 68.
Scotton, Thomas, 35.
South Dakota, 41.
Spiritual Destitution, Extent of, 19.
Study Classes, Questions for, 131, 135.
Sulzer, Robert F., 34.
Sunday-school Institutes, 28.
Sunday School, Statistics of, 146, 148.
Sunday Schools, Organizing, 54.
Sunday-school Missions, Administration of, 10.
Sunday-school Missions, Catholicity of, 126.
Sunday-school Missions, History of, 3.
Sunday-school Missions in Cities, 58.
Sunday-school Missions, No Waste in, 13.
Sunday-school Missions, Principles of, 8.
Sunday-school Missions, Value of, 23.
Sunday-school Missionaries, Consecration of, 46.
Sunday-school Missionaries, Cost of Supporting, 137.
Sunday-school Workers, Development of, 87.
Supervision, Denominational, 4.

T

Teacher Training, Classes for, 28.
Texas, 92.
Twin Falls, Idaho, 77.

U

Utah, 78.

W

Washington, 101.
Westminster Standard of Excellence, 27.
Wisconsin, 37.
Worden, Rev. James A. (D.D.), 10.
Wyoming, 71.

Y

Young People's Work, Department of, 143, 145.

Date Due

11-18-46			
11-9-47			

Library Bureau Cat. no. 1137

BV
1523
S697

AUTHOR 38111

Somerndike, J:M.

TITLE On the firing line with the S.S. missionary

DATE LOANED	BORROWER'S NAME	DATE RETURNED
10-18-46	R Briggs	✓
10-9-47	R Briggs	✓
11/2	[illegible]	✓
Oct 2/50	O. Hopping	